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A
SHORT WAY
WITH THE
PAPISTS

SHEWING,

What is the most *Proper*, and most Effectual
Method to extirpate P O P E R Y, to the sa-
tisfaction of all *Good* and *Moderate* Men of
what Party soever.

In a DIALOGUE

*Between Mr. Zealous, an Earnest and Well-meaning
Abhorrer of the very Name of P O P E R Y, and
Mr. Moderate, an Impartial Judicious and no less
Earnest Disliker of the Thing.*

L O N D O N,

Printed for the Author, 1706.

SHORT
PAPER

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A Short Way with the PAPISTS.

In a Dialogue between Mr. Zealous and Mr. Moderate.

First CONFERENCE.

Moderate. **G**ood morrow Neighbor, I come to bring you some News that will revive you. What! still in your Dumps!

Zealous. You know Neighbor, I am by Nature Melancholy; and that Malady is not easily cur'd, without seeing something that can make me heartily merry, which I fear I shall not meet with to my perfect satisfaction in these *Times*.

Mod. What do you call *Times*? If the *Course* of the Sun, never fear, Man, it will go regularly enough: If the *Course* of *Affairs* in the *State*, they too will go as regular when the intended Settlement is compleated, which as I am inform'd is upon the Anvil. The sole aim of which is to make all the Subjects *Easy*, and at *Peace* with one another, which is the greatest Blessing a Kingdom can enjoy or wish.

Zeal. Ah Neighbor, these are fine Words; but they do not come up to the *main Point*, nor go to the *bottom*.

Mod. What do you call *Bottom*? I have heard of a godly Minister of your Persuasion, who praying against the Old Cavaliers that fought for K. Charles I. did, in a vehement fit of Zeal, (which often transports Men beyond good Sense) use these words: [*Confound them, O Lord, and knock them down to the bottom, yea, even to the bottom of the bottomless Pit.*] May not I fear that the *Bottom* you speak of is such a one as has *no Bottom*? For, pray, what is there that can hinder, at this time a day,
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your *perfect satisfaction* ! I remember how *chagreen* you were long ago in a former Reign, that you could not serve God quietly in your own way ; and, truly, I pity'd you, it being in my Opinion too harsh to balk you of your Liberty of Conscience, as long as you meddled not with State-matters. But, now things have a *new Turn* : You need not fear any Pursuivants, nor keep any Out-guards to secure you against the Intrusion of your Foes to disturb your Meetings ; nor Trap-doors under the Pulpit, for the Preachers to escape by ; nor any thundering Excommunication or pecuniary Mulcts from *Doctors Commons* : And what more can you wish ! Pardon my freedom Neighbor, I tell you as a Friend, I fear your Dissatisfaction has something of the *Spleen* in it, and springs not purely out of Concern for *Religion*.

Zeal. I must confess things are much reformed ; but yet are far short of a thorow-reformation, only which can give me perfect Content. How can I think this is God's Work, whose ways are Perfect ! You know there is but one Truth, and that I must think is only amongst the Godly of our Profession. Now were Liberty of Conscience given only to *Us*, then I should think the Thing came from the Lord, and that he had inspir'd our Governors to do that good Work : But, when the Quakers, Anabaptists, and the abominable Independents, our old Enemies, who stray from the Truth, and, whom I account the very Scum and Dregs of Religion, are admitted into the *self-same* Privilege, and go *abreast* with the True and Sincere Professors of the Gospel, I cannot but think it all springs merely from profane Human Policy, and not from the Fear of the Lord, or out of Regard to his Truth, or his chosen People.

Mod. You mistake the whole business Neighbor, and the Nature and Office of Civil Governors : Do you think they are to meddle with determining the Truth or Falshood of every Man's Tenets, or order them what they are to believe ? Would you have Her Majesty to be a Pope *Joan*, and our Parliament a General Council, to pretend to Infallibility, and prescribe to People what Faith they are to *hold*, as 'tis said the Pope and the Papists do ? Or *could* they do it tho' they *would* ? Do not you see in others, and find it in your self, that Men *will think* and *hold* as seems good to them, and as they judge they have reason to do ; and that all the Power in the World cannot force or oblige them to think otherwise than their Private judgment tells

tells them ! And does not this plainly convince you that Conscience and inward Perswasion is above the Coercive Power of all Earthly Governors, or (which is the same) only Subject to God ? Now if it be beyond their Power, common sense tells us, that 'tis none of their Province or Business to order or compel it. Again, how would you have them to go about it ? Could they, were it their proper Employ, determin any thing without hearing all that *each* party alledge for *themselves* ? That were *unjust* ; and, I beseech you, how many Years would this take up ? I doubt a Hundred Years would be too short a time for such a thorow Examination ; the Books that are writ in such squabbles being some *Thousands* ; which ought to be all *read over*, and afterwards maturely *weigh'd* and *consider'd*, and their several *Reasons* they being duly and judiciously *compar'd* : What a Work would your Zeal cut out for Her Majesty and the Parliament !

Zeal. Verily, Neighbor, if the Truth of the Gospel be not their First and Chief care, the Lord will never bless them.

Mod. Fy Neighbour ! If God will never bless any but those who do not do Impossibilities, then 'tis certain all the World, to a Man, must be damn'd. I have already shewn you that 'tis Impossible.

Zeal. Why, what can they do better than to advance the Purity of the Gospel, without doing which none can ever hope for Salvation !

Mod. I have told you God requires no Impossible Duties : What's possible, and which they esteem their *true Duty* is, to *defend* our Country from *Outward* Foes ; to *unite* all the Subjects, by making them as *easy* as is possible, and to settle them in *Peace* and *Union*, that they may have no Quarrels nor Jangles with one another : Which will both strengthen our Nation against External Enemies, and conserve to us within doors the Blessings of Trade, Plenty and Prosperity. I'll tell you, Neighbour, I have liv'd often in *Holland*, where there are *Forty* Roman Catholicks for *one* in *England* ; and could never discern by their Conversation, Carriage, or Discourse, who are of one Religion, who of another. They all bear themselves towards one another like loving Neighbors ; mind their Traffick and Business ; and this makes them so Thriving, Rich, and Powerful. Whereas, 'tis noted of us in *England*, that we are perpetually squabbling about Religion, and all to *no end* or purpose. This distracts the Nation, weakens our Union, makes us bandy into Parties, diverts

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us from minding the Common Good, and discourages Foreigners from coming amongst us, which tends to impoverish us. This makes us also lose our Credit with wiser Nations as a company of bigotted Bedlams without common Prudence: For besides, it tends to no good, but to call one another scurvy Names, and give ill Language to gratifie our Feud: 'tis noted, that they who talk *most* of Religion have the *least* of it; we are full of Passion and Pique, but quite empty of the Soul and Life of all Religion, hearty mutual Charity.

Zeal. Well, if they cannot help it, I hope the Lord in his good time, will mend all. But there is another Grievance which will not let me rest Day nor Night. I'll tell you Neighbor, I have such *Ferks* and *Heavings* of my Spirit when I but think on it, that I can never have any Content or Satisfaction, till I see that wicked over-sight thorowly reform'd.

Mod. Bless us! Neighbor, what hideous Goblin is this that thus haunts your Fancy: I can foretel ere you name it, that it is not inspir'd by the Blessed Spirit of Peace.

Zeal. You say well Neighbor, the Occasion of it came, doubtless, from Old Satan; but my Zeal against it comes, I am sure from the Lord. And till this wicked Spirit, with all his Imps and Instruments be conjur'd out of the Land, and utterly extirpated Root and Branch, I neither can nor will have any rest.

Mod. Pray, good Neighbor, keep me no longer in suspense, but Name me this *Devil*: Let him be *Don Beelzebub*, *Bebemoth*, or even *Lucifer* himself, let him appear and show his Face. Do you but conjure him up, and we'll not fear his Horns, his Cloven Foot, nor Harpy's Claws, but I'll warrant you we'll conjure him down again.

Zeal. Why, his Name is *Antichrist*, the *Pope*, and his wicked Imps the *Papists*, who are the Cockatrices hatcht of the Old Serpent, and the Quintessence of Iniquity: And can any Christian State suffer such Miscreants in their Dominions? I tell you Neighbor, they are worse than the Uncircumcis'd *Philistims*; they are all of them *Amalekites*, and we shall be Accursed of the Lord if we spare one of them.

Mod. I must confess they have, I know not how, an ill Name generally with us here in *England*; but in other Countries, tho' Protestants, they have as fair a Reputation as any others whatever, both for good Neighborhood, Civility, Friendliness and

Moral

Moral Honesty. As for their Tenets of *Religion*, I leave such matters to their own Consciences : If they follow Errors blameably and after due Conviction, all I can do is to pity them and pray for their Conversion ; as long as they hurt not me, 'tis not *my* Concern, let *Them* look to it.

Zeal. Conversion ? No, no Neighbor, they are past hopes of Amendment : Their very *Faith* and *Principles* have harden'd them in Wickedness ; and therefore all I can pray for is for their *Confusion*.

Mod. Let not your hasty Zeal out-run your Equity, I cannot think them so abominable as you fancy them : We may be mistaken ; and therefore I had rather *err on the right hand* and think charitably, than be guilty of judging rashly. But what do you conceive to be their Crimes.

Zeal. Why, all, all, Neighbor, and those too Crimes of the first Magnitude. They hold it lawful to kill Kings, or rebel against them, and that the *Pope* can depose them for Heresie, and absolve Subjects from their Allegiance. They believe it lawful to murder Protestants, and to break all Promises and Oaths to them : They are Enemies to Human Society. Their Principles are against the whole Nature and Design of Christianity. Much more I could say. In a word, they are worse than *Turks* in their Morals, they have not a grain of sincere honesty in their Dealings ; and whatever good words they give us, or kind carriage they make a show of outwardly, they still retain a devillish Principle of Cruelty lurking in their hearts, which prompts and obliges them to kill us all upon the score of Religion as soon as they can get a fair opportunity.

Mod. This is a *heavy Charge*, Neighbor ; and unless your Arguments to make it good be *very evident* and undeniable, you will be condemn'd by all true Lovers of Christianity, which forbids us under pain of Damnation, to revile and slander our Neighbors unjustly. In good faith, Friend, I am afraid that some malicious Fellow, or else some merry Blade, that knows how earnest you are against the poor *Papists*, has buzz'd those Stories into your Ears to work you into a high ferment, and then laugh at you when he has done.

Zeal. No, no Neighbor, I have better Intelligence and Assurance than so : I have no less Authority for what I say, than the very Pulpits themselves ; out of which we are to believe nothing

thing but purely the Oracles of God's Word and true Christianity is preach'd ; no idle Stories or Slanders can come from such a Sacred Place ; especially, when the Preachers are well affected to the Godly Party. 'Tis this I build upon : 'tis this which has inflam'd me with such Zeal, beyond what I had formerly, against the whole Tribe of those Limbs of Antichrist, that I shall never be in my right Senses till I see them all hang'd or banish'd. Look here ; I have been reading some of the 5th of *November* Sermons: Pray do but peruse this against *False Prophets*, and then tell me, what you think of them. I am drawing up a Paper, the Title is, *A short way with the Papists*. I have told you what I mean by it: I am not yet resolv'd, whether it should be fram'd in the manner of a Petition to our Governors, or a *Watch-word* to the Nation. 'Tis somewhat severe you will say: But, I see no reason why we should not *blow* them up all at once, who would have done the same to us, and whose Principle 'tis that they *ought* to do it.

Mod. I reverence the *Persons* and the *Place*, out of which nothing ought to proceed that is Uncharitable or *False* ; yet I am slow to believe all that Incens'd and Interest'd Parties say against one another, even *thence*. I consider that they are all Men full of Original Sin, and consequently, subject to their Passions: Some are of a froward, furious and a rash Nature ; and such Men I have observed to be given to Aggravation ; and instead of giving just Accounts, come to enflame the reckoning, without observing just Weights and Measures: Some may be ignorant, and these go upon any slight or no Grounds ; and being easily deceiv'd themselves, may more easily deceive others, having the advantage of their Character as Preachers, and of the Pulpit out of which sacred Place. (as you say well) nothing ought to come which is not purely *God's Word*. Some have a mind to get the Estates of others, or the Benefices they enjoy'd, as, pardon me, some of your Friends, (I say *some* of them) had in 41 to get the Livings of the Episcopal Clergy, and to enrich themselves with Kings and Bishops Lands. Some may do the same to gratifie their Patrons ; who set them on, perhaps out of a far other design than meer *Religion* ; nay, even the generality of Preachers throughout *England*, are apt to follow the common Cry ; having no leasure to read the Books of Adversaries ; their only Study being *Declamation*, and how to make a

Sermon,

Sermon, and think it not their concern to read the Defences of Roman Catholicks, to see how they can clear themselves, perhaps have not the Will to do it. And this happens *where-ever* there are several opposite Parties; unless they are restrain'd by Authority. But I hope when that excellent Project goes on to preserve all the Subjects in Union, order will be taken, that none Preach Controversie, or bespatter one another or their Tenets out of Pulpits; for this is apt to mad the People, raise the Mob, and create and continue eternal and most violent animosities among the Subjects of considerable Parties, which can never make for the Peace of the Nation.

Zeal. Ah, Neighbor, Neighbor, this *lukewarmness* can never be pleasing to the Lord: Take heed it do not make him *spew you out of his mouth*.

Mod. Why so Neighbor; I speak not this for the Papist's sake, but for our own Honour and Interest. For, when we lay False things to their Charge, they, wanting no sagacity to discover it, will make their Advantage of it; and will be sure to pretend our Cause needs Lies to support it: which is apt to make many sincere well-meaning People run over to them; and afterwards become more confirm'd and fix'd in their persuasions, when they come to understand better what They do *really* hold, finding things far otherwise than we represented them; which I take to be one main reason, why we so seldom gain over any of them, and they so many of ours. I would have Truth take place; and I do assure you, Neighbor, I so little favour them, that if they be such Monsters, as you pretend, and *unfit for Humane Society*, I would heartily wish they were all packt away into a Wilderness among their Fellow-Brutes, and should joyn with any to rid our civiliz'd Nation of such *Savages*, without Mercy or Favour.

Zeal. Ay, Now I like you, Neighbor; now you come over to me: You were ever an honest, friendly, and understanding Man; tho' too indulgent to Men of all sides out of a mistaken Charity: And to let you see how I value your honesty, I will take you at your word, make you my Second, and beg your assistance to carry on this good Work: You are a Scholar, and can draw it up, and lick it into shape and form better than I can do: See here is the rough Draught of my Design. Pray peruse it.

A Ready way with the P A P I S T S.

Forasmuch as it appears plainly by divers Godly Sermons Preach'd the 5th of November last, that the Faith of the Papists taught them by their Church, allows, nay obliges them to extirpate and ruin all Protestants when it lies in their Power; and that they hold the Pope can depose Sovereign Princes, and absolve their Subjects from their Allegiance; so that neither any Protestant Princes can be safe in their Thrones, nor their Subjects secure of their Lives while such Men live amongst them; nor can Oaths of Allegiance give the State or the Subjects any security, because their Principles allow them to use Equivocation and Mental Reservations, which renders them unfit for Humane Society; and it being declared by the same Godly Men, that they ought neither to be pitied of Men, nor pardon'd by God; nor to have Mercy shewn them in this World, nor in that which is to come. Therefore it is the humble Request of many Godly and well-affected Subjects, that our Governors would declare it lawful to let loose the Mob upon them, to massacre them all, to a Man, or at least, seize their Estates, and pack them all out of the Nation, as profligate Monsters, hated by God and hateful to Men; and therefore not to be suffer'd to live amongst Mankind, they being not fit to be treated with as with Men, with Citizens, or with Christians, as the same Godly Sermons do declare and manifest.

Zeal. What think you now, Neighbor? Have not you and I reason to joyn against such graceless Wretches; or, can we do God greater service than to endeavour to rid the Land of them?

Mod. I must confess you amuse me, Neighbor, in telling me that this is in Sermons: I should not value what the rash giddy-headed Mob says or thinks; but that Grave-stay'd Men should affirm such incredible things of them, who should have that common Charity as not to charge them if they did not certainly know them to be true; so much regard to Religion as not to slander for the better half the Christian World out of the Pulpits; and withal, should have so much Knowledge as not to be mistaken, or lay such heavy Accusations upon slight Grounds: This, I say, amuses me: I can only say, there is something much amiss, but

but where or on whom to lay this Fault I know not well as yet, till it be thoroughly examin'd.

Zeal. It needs no Examination, you may swear all the Blame lies on the *Papists* side: Besides, you cannot but know the whole Nation have a bad Opinion of them: and the *Voice of the People, you know, is the Voice of God.*

Mod. That's according as the People are well inform'd. Now the most credible Information People of all sorts can have is from their Pastors speaking out of the Pulpit; and, in case they should out of ill opinion deliver'd down even since Queen *Elizabeth's* or King *James's* days (at which time some few ill Men amongst them were guilty of wicked Treasons which the rest abhor'd,) or out of slight Grounds taken up from some few corrupt Writers of theirs, vent their Contests in Sermons; 'tis no wonder the Cry goes so loud against them: I'll tell you, Neighbor, I have travell'd much, and in Protestant Countries as well as others, and I never heard one word of these wicked Tenets imputed to their Church or Faith but in our Country: Nor could I ever observe in Roman Catholick Kingdoms and States, where they have freest Liberty of professing their Faith and following their Principles, that they bore themselves to Protestants who liv'd among them, less sincerely and honestly than they did to one another. Our Merchants on the *Exchange*, who are no Fools in their Negotiations, give as much Credit to their Roman Catholick Correspondents as to any whatever. Nor could I discern but that they are as honest, friendly, faithful, and just as we in *England*: Farther, I have a Friend of two who are of that Religion, whom I take to be such truly honest Men, that I durst venture my Life and Fortune in their hands; which I would not do did I think their Faith (of which they are zealous Professors) taught or allowed them to be such false hearted Knaves or cruel Villains; as to harbor still in their breast this Principle, that, if Religion be concern'd, all these Natural and Civil Ties, which cement Mankind together, are presently to lose their force, and be quite extinguish'd; and that no Faith they hold is to be kept with us, and consequently that no more humanity is left in their hearts than what we may expect from *Russians* and *Cheats*. This is such a horrid imputation as I must confess, I can neither, as I am a Christian, or as a Prudent Man, believe to be true. But do you think them All to be thus abominable.

Zeal. All, all to a Man, Neighbor, if I may believe these Sermons to be consistent with Truth! Do not you see that they put it upon them as the *Faith* taught them by their *Church*, which you know they *must*, all of them to a Man, admit as True Principles, and consequently, must be oblig'd to put them in practice when there is a fit occasion.

Mod. Hark you Neighbor: Let us not stretch things farther than they will bear. This lays all these horrid Faults, of *Cruel*, *False-hearted*, and *Perjur'd* upon the very Persons of the *Emperor*, upon *Charles III. K. of Spain*, (whom we are assisting) upon the *K. of Portugal*, the *D. of Savoy*, and all the Roman Catholick Princes and States in *Germany* who are our Confederates; not to speak of other such States and Princes, who as yet stand neutral and indifferent, whom it concerns us not to exasperate by such rude expressions: Should this heavy Charge we lay upon them *all*, prove *False*, and that they come to be inform'd how infamously we revile and traduce them, how heinously will they resent it? May we not fear this will unite them against us as barbarously uncivil, if they be not thus foully guilty; and, in case they be indeed such faithless Men, that neither *Honour*, nor *Promise*, nor *Oaths*, (tho' held sacred by *Turks* and *Pagans*) can bind them, how can we trust them! This shocks our whole Confederacy: And, tho' our Alliance is not in the Concern of Religion, yet 'tis small security to us, if we must believe that these very Potentates who assist us in this War for our mutual security against *France*, do at the same time with all their Hearts, (their Faith for which they are all zealous, obliging them to do so) that we were all destroy'd and massacred.

Zeal. Why, I must tell you, Neighbor, it does not please universally that we are link'd with Popish Confederates. Did not you read lately in the *Observer*, that the Emperor was the *Eldest Bastard of the He-whore*? This was pure Ermyne Honesty, to spare none that are of the Wicked, let them be who they will.

Mod. This was a bold Stroke indeed: But in this good Wits jumpt. For I have heard of another Godly Author, who using the same Figure, and with the same sense too, undertook to prove plainly, that the *Whore of Babylon* was the *Man of Sin*.

Zeal. Come, Neighbor, I see you are filing off; you are drawing back from the Promise of assisting me in the good project I was

was upon. I fear your Moderation towards the *Papists* will end in the patronizing of downright *Papery*.

Mod. Not one jot, I do assure you, Neighbor: I do hate *Papery* (truly so call'd) with all my heart; and where-ever I find it, will do my best to bear it down; but the question is who are those that are guilty of it, who not; and I would not injure my own Conscience in wronging any, tho' a *Turk*: And to convince you of my Sincerity, I frankly offer my service, upon some Conditions; and those too such as no good Christian, can either in Prudence or Charity refuse.

Zeal. Let them be indeed such, and never doubt my accepting them.

Mod. First then, since Christianity obliges us to that Equity, as to be as just in clearing the Innocent as severe in prosecuting the Guilty, we may observe the same indifferency towards Men of all Persuasions according to their Merit or Demerit.

2ly. That in the Examination of this matter, we may understand by the Roman Catholick Church, all that whole diffusive Body of those many particular Churches that hold Communion with the Bishop of *Rome*, in matters purely *Spiritual*: and not that one particular Church call'd the Roman, or rather some few particular Men in those Churches; unless it shall appear that all the rest do esteem themselves bound to follow the corrupt Principles of those few: which will best be manifested by their constantly siding with them in those exorbitant Tenets and Practices, and not opposing them by their Writings and protesting against them, and even suffering sometimes Persecution and ill will from the Court of *Rome*, for beating down those exorbitant Principles and Pretensions, and declaring their abhorrence of them. Now, that we are at present to take the word *Papists*, in the former sense for all those vast diffusive Churches communicating with the Bishop of *Rome*, is hence evident, because the Objectors who accuse them do themselves take it in that sense, while they make those Bad Principles to be Tenets of their Faith, which the diffusive Body of all those Churches, are, to a Man, obliged to profess and stand to: Whence the Impeachment lays these horrid Blemishes upon every Man of them, both Princes and People.

3ly. That we do not allow some few Testimonies, much less those of the opposit Party, to bear any weight against the open and constant Opposition and contrary Declaration of that whole diffusive

diffusive Body, in all due occasions. Such Witnesses would never be allow'd to bear muster in an upright Court, even against a private Man, and in a trivial ordinary Cause; much less can they in reason be held competent to condemn such multitudes of Persons, and so many Nations, both People and Princes, amongst whom are many of the highest Dignity and Quality, who do otherwise live in a fair Reputation for their Humanity, Justice and Sincerity.

4ly. That conjectural Proofs, extending some enormous Actions of a few to the whole Body of which they are Members, be not held sufficient to impeach that whole Body itself; nor allow meer surmises that some villanous Treasons or Cruelties did spring from Religion, or for the sake of a contrary Belief, when as they might be occasion'd or arise from other Causes and upon other Accounts. 'Tis impartial Reason and Evidence, and not Guesses rais'd at random by Partial Opposers that can justify the loading Millions that knew nothing of the matter, nay, who hate them, and have ever shown their detestation of them, with such enormous Accusations.

5ly. That we confine our Enquiry to Matter of Fact, viz. whether these Cruel, Disloyal, and Unsociable Principles, are the Faith of that whole Diffusive Body of Roman Catholicks; and not the Opinion of some of them only who are addicted to the Interest of the Roman Court: and with all hot-headed or interested Men: And that we meddle not with the speculative Tenets they hold to be of Faith, but leave that to Controversists whose proper work it is. It being impossible for us two, nay, for any secular Government in the World, to decide judicially what's Truth, what not: there being (as was said above) some Thousands of Books writ *pro* and *con* upon such Subjects, which 'tis impossible for us or them ever to peruse and thoroughly examin: Nor, indeed, does it seem possible to be decided, whose Tenets are true, whose false, even by any Body of Ecclesiasticks how Learned soever, unless they can satisfy the World that they may not perhaps be deceiv'd in such a Decision; which they cannot say without falling into the Popish Doctrin of Infalibility. What think you Neighbor of these Conditions? Are they not Equitable, Rational and Christian? They require no more of us but to be Honest Men, and not to wrong others, nor to

to slander, and throw scandals unjustly upon those who do not deserve it.

Zeal. Why verily, Neighbor, they seem to be at first sight too Indulgent and Charitable to such lewd Men as the *Papists*. But I am as willing to hear Reason from you as from any, having ever heard you upon occasion declare against Popery. Besides, I am sure the Ballance, when the Scales come to be held even, will turn on our side. For I can never believe that good and godly Men, would out of Pulpits venture to say, that the Doctrines of their Church are such, that they ought neither to be pity'd of Men, nor pardon'd by God: Neither to have any Mercy shewn them in this World, nor Hope left them in the World to come. Which is as much as to say: They ought all to be Destroy'd here, and are sure to be all Damn'd hereafter. But were not so, I must confess, as much as I hate them, even my self should be scandaliz'd if they should all of them, be thus expos'd to utter Ruin, in case, all but some few of them were Innocent. But it will not go down with me, but that the whole mass of them is thus corrupted. For I hold it for certain they are all of them, Princes and People, Limbs of Antichrist who is their Head, and that they are acted and led blindly by Him; and, therefore, must needs run when and whither, such a Devil drives. The Poor People must follow their Princes; and should the Princes rebel or prove refractory, he will presently excommunicate them, absolve their Subjects from their Allegiance, or give away their Kingdoms to any Ambitious Bigot of his.

Mad. I could say something my self to clear their Faith of that Wicked Principle. But, since we have agreed to act impartially, you must give me leave to reserve an Ear for the other Party, consult their Books for some few days, and, if need be, some Learned Persons amongst them; having observ'd, that in all Conteſts, one Tale is good till the other be told.

Zeal. Take your Freedom, Neighbor; but take heed they do not equivocate and deceive you.

Mad. Never fear me, be assur'd I'll ferret those who are truly *Papists* out of all their Holes; but first let us find out certainly who are such; and not involve the Innocent with the Guilty: so farewell till next Week.

Second CONFERENCE.

Zeal. **W**elcom, Neighbor: What Book have you there!

Mod. You shall see by and by: First, if you please, to make way towards our present Enquiry, let me put you in mind that our aim is to extirpate this thing call'd *Popery*: and therefore we are to set aside all their Tenets they have of the Christian Sacrifice of the Mass, Real Presence, Adoration of Christ in the Sacrament: The Third State of Souls dying in an Inferior degree of Grace, call'd Purgatory; the invoking of Saints to pray to God for us, and such like; in regard none of those can with good reason be accounted *POPERY*.

Zeal. How, Man, not *Popery*? What Religion then do they belong to? I am sure all Protestants abhor them as such.

Mod. I know they do generally abhor them as such; but yet I cannot see how, tho' we ought to esteem them *Erroneous Tenets*, they can in any proper Speech be call'd *Popery*, in regard the Greek Church holds all these: And, sure we cannot say that Church is Popish which excommunicates the Pope yearly, as 'tis known she does. Nor can it be pretended they ever borrow'd or received this Faith from the Pope, but they constantly avow they had it deliver'd down from their Ancestors, or by the Testimony or Tradition of their Church, all along from the beginning: Read *Rosset's views of all Religions*, concerning the Tenets of the Greek Church, and you will see they are the self-same as to those Points: And, as for other Errors, imputed to them by some *Papists*, our own *Dr. Stillingsfleet*, in his *Rational Account* excuses them; and produces some Roman Catholick Writers of great Account who deny they are Hereticks; nay, some deny they are properly; and in a strict sense, Schismatics.

Zeal. This is new Doctrine to us in England. We ever took the Greeks to be good Christians, our good Friends and Opposers of *Popery*: Surely, they do not hold Transubstantiation too: If so, they shall be no Saints in my Calendar.

Mod. Yes, I do assure you they do this most professedly, and much more. For, in a General Council of the Greek Church held at *Jerusalem*, in the Year 1672. March the 16th, Decree 17. they have these very words, [*In the Celebration therefore of this*

this Sacrament our Lord Jesus Christ is present, not by a meer Sign or Representation (Image) nor by an Excellency of Grace, as in the other Sacraments; nor by a meer simple Presence, as some Fathers conjectur'd in Baptism; nor yet by Impanation, whereby the Divinity of the Word is substantially united to the Eucharistical Bread, as the Lutherans ignorantly and foolishly imagin; but truly and really, inasmuch as by the Consecration of the Bread and Wine, 'tis truly chang'd, transubstantiated (*μετεσώζει*) converted, transform'd the Wine, into the very true Body of our Lord, which was Born in Bethleem of the ever-Virgin, Baptiz'd in Jordan, suffer'd, was bury'd, rose again, ascended, sits at the right hand of the Father; and, lastly, which shall come in the Clouds of Heaven; and the Wine is converted and transubstantiated into the very True Blood of our Lord, which flow'd from him when he hung on the Cross for the Life of the World.]

Zeal. Why surely the Men were mad: This is as ill as the very Council of Trent, which is the very Abstract of Popery.

Mod. Moreover Decree 8th [We believe that our Lord Jesus Christ is the only Mediator----- and Propitiation for our Sins. But we say that to carry our Prayers and Petitions to God, the Saints are our Intercessors, and above them all the immaculate Virgin, the Mother of the same Divine Word: As also the Holy Angels, whom we know to be our Guardians, the Apostles, Prophets, Martyrs, Saints, and all these he has glorified as his Faithful Servants, amongst whom we reckon Bishops and Priests who do assist at the Altar of God.]

Zeal. Why this is flat downright Popery. Fy upon them!

Mod. Again, in the 18th Decree they go farther and define that [We believe the Souls that repented while they liv'd, yet did not do the Fruits of Repentance; as shedding Tears, watching in humble Prayer, afflicting themselves, relieving the Poor, and showing their Love towards God and their Neighbor by their good Works; which the Catholick Church has rightly from the beginning call'd Satisfaction; Those Souls we believe to go to Hell (or Lower Places, *εἰς ἄδου*) and there suffer just Punishment for the Sins they have committed; but are certain they shall be freed thence afterwards by the Divine Goodness; thro' the Prayers of the Priests, and Almes deeds, which their Relations procure and make for them. For which the unbloody Sacrifice of the Mass, which every one gets perform'd for his Relations, and the Holy Catholick and Apostolick Church celebrates every day for all.]

Lastly, In the same Decree Question 4to. [We venerate and adore the Wood of the Venerable and Vificating Cross, on which our

Saviour suffer'd for the Salvation of the World; as also the Crib in which he lay at Bethleem; and the place at Mount Calvary, and the Sepulcher, which was the Repository of Life; and other holy things, as the Holy Gospels, and the Holy Vessels in which the Unbloody Sacrifice is celebrated.]

Zeal. I'll hear no more, Neighbor, my Stomack turns at such Profaneness: I am sorry our reputed Friends should thus joyn with Rome against us.

Mod. So am I too with all my heart; for it had been a great Honour to the Reformation, and clear'd it from the imputation of Novelty, to have had such an Antient, Holy, and Large Church, extended through so many and such vast Nations, to have joyn'd with us against the Romanists. But who can help it? We see by this, that even Great Churches may have their Errors.

Zeal. But, Neighbor, if these two Great Churches, which were held in a manner the only Orthodox ones before the Reformation, be such Sisters in Iniquity: how come they to fall out, or how comes it that the Greek Church excommunicates their good Friend the Pope? And how come we to be thus deceiv'd in their Friendship for us?

Mod. 'Tis not upon the account of Faith, but because they conceive the Pope keeps not within the bounds of the Antient Canons but extends his Authority and transgresses the Rules of the Antient Church; and therefore their Excommunication is not an Act of a Superior Power towards an Inferior, but signifies barely a denying to communicate with him, till he retrenches his Authority within its just Limits. And as for our too rashly judging them Friends to the Reformation, it came meerly from one *Cyrill* a great Man in that Church, who being excommunicated and depriv'd by them of this Bishoprick, came over into *England*; and to ingratiate himself with us, told us Twenty fine Stories, and, as far as I can see yet, not one of them True. But leaving them to justify their Faith to God and the World, let us mind our own business. We are hunting after *Papery*, in order to discover who are truly *Papists*, and on what account they are to be held such. Now, plain reason tells us, that *Papists* signifying such Men as are led by the Pope, and follow his Dictates; wherefore, if the Greeks, who hold the same Tenets of Faith with the Romanists, they do not herein follow the Pope,

Pope, nor could at any time receive these Tenets from Him, (tho' they hap to be the same with what the Romish Church holds) but embrace them as following the Principles of their *own Church*: then it follows unavoidably that neither can any others be justly held Papists, meerly upon the account of holding the same Tenets; nor, consequently is this the true notion of a *Papist*. So we are, you see, to search farther to find out who are truly to be held and call'd *Papists*. Which we will deferr till our next Meeting.

Third CONFERENCE.

Zeal. **N**otwithstanding all you have said, Neighbor, still those who hold these Tenets, and are now under the Pope, do heartily follow him, do own his Temporal Power over Kingdoms and Princes, and therefore are intolerable in any State: His word is their Law, and Princes and People too must all obey *him*, or he will thunder them all to the Devil.

Mod. This Book I here bring will in great part set us right as to the Tenet of those who hold Communion with the See of *Rome*, and, with all, as to this very Point. I would recommend it to your Perusal.

Zeal. I believe it is some juggling Popish Book. God bless my eye-sight from such Objects: I never read any of their Books, nor ever will.

Mod. You are quite mistaken: It was writ by a *Protestant Bishop*, and against the Pope: I mean, by Bishop *Bramhall*, as Learned a Man as the Protestant Church has had of late, who for his great Merit, was, after the Restoration, made Primate of *Ireland*. Ere I produce it let me ask you one Question: Did not *K. Henry VIII.* by the Laws he made quite extirpate the Papal Power out of *England*.

Zeal. Yes, questionless: He made a thorow Reformation in that Point.

Mod. And could he, after he had done this, be reputed a *Papist*!

Zeal. No certainly, that's Nonsense: For how can a Renouncer of that Authority be an Acknowledger of it, or, (which is the same) a *Papist*?

Mod. And yet he continu'd and profess'd all the *Faith* of the Roman

Roman Catholick Church : He put to death divers who swerved from it ; he receiv'd the Sacrament in their way when he dy'd ; and was look'd upon as a Roman Catholick by Neighboring Roman Catholick Princes (for, as this Author says, he had not meddled with, nor assum'd to himself any Power *purely Spiritual* or the *Power of the Keys*) and the Dirge was sung for him at the Church of *Nostre Dame* in *Paris*, by Order of the King of *France*. So that, looking back on our Argument from the Greeks, the holding the same *Faith* with the Diffusive Roman Catholick Church was not, by your own Concession, sufficient to brand him with the Blemish of a *Papist*. But to return to our main Point : If *K. Henry VIII.* having thus renounc'd the Popes Power, could not be held a *Papist*, then since this Learned Bishop proves by many Instances, that he, in doing this, made *no New Law*, but only pursu'd the former Laws of *England*, then in force, which were the same with those he and his Parliament enacted, then it follows that neither were our former Roman Catholick Kings (wretched *K. John* excepted) *Papists* : And, since, as he there affirms and sets himself to prove, there were equivalent Laws made in *Germany, France, Spain, Poland, Italy*, and all other Roman Catholick Countries *against the Pope*, neither, were those Princes any more *Papists* than was *K. Henry* : And since those Equivalent Laws were, both in *England* and all those said Countries, enacted by the Peers and Bishops, and accepted by their Subjects; it follows clearly, that neither were any of those Countries to be call'd *Popish*, nor the generality of the People in them to be reputed *Papists*. So that by the Discourse of this Protestant Prelate, we are yet at an utter loss where to find any Body of Men, at least, who are truly to be call'd and reputed *Papists*. Yet, that there are such Men there is no doubt, and therefore we must make a narrower search for them, and not take our aim at rovers, which is little better than to shoot at random.

Zeal. These *Papists* are strange kind of Fiends, who do all this Mischief, and yet walk Invisible! By this account, if they be not to be found in *Popish Countries*, nor in *Greece*, nor can be distinguish'd from others here in *England*, tho' they live under our Noses, we must ev'n go look for them in *Japan* or *Turky*.

Mod. Yes, yes, they'll be found no doubt : Their Principles are the sure ear-mark by which we must discover them. If then we

we can once find out who they are who pursue such disloyal and pernicious Principles as render them dangerous to Kings and States, and obnoxious to Human Society, we shall know where to have them; and then let them look to themselves: Now those Speculative Tenets lately spoken of, held by the Latin and Greek Churches to be their Faith, if Errors, may hurt *themselves*, and let *them* look to it. But they cannot hurt us; and yet we keep a clutter and let fly at them all for *These*, which I have shown are *not* Popery; and thence we come to over-run the Scent, and neglect to peruse those Principles, and the Abettors of them, which it is our true and only Interest to beat down and root out. Now, to apply what this Learned Bishop writes, if such Laws as those of K. Henry VIII. were in all those Countries, against the Popes Encroachments, and remain there in force and unrepeal'd, then all those whole Countries are govern'd by *them*, and therefore *cannot* be *Popish*, because they do not *obey* but *resist* him in such Pretensions.

Zeal. But were those Restraints they put upon the Pope any thing considerable.

Mod. ' You may inform your self. Henry VIII. (says this Learned Bishop) ' and our former Kings, exercis'd the Power of ' convoking and confirming Synods, of Reforming the Church, ' and suppressing Innovations in Religion. The same did the ' Emperor and other Roman Catholick Princes: Nay the Emperors took upon them to reform some Excesses of the Roman Court it self. 2ly. (says he) The Kings of *England* did make ' themselves the last Judges of the Liberties, Grievances and Necessities of the People, and not the Pope; and this, even in ' Causes Ecclesiastical. So, did the Emperor; insomuch that ' He and his Electors made a Law that they would defend all ' their Rights and Customs, against all Men of what Pre-eminence or Dignity whatever, notwithstanding any Mandates ' and Processes soever; that is, notwithstanding all Citations, ' Bulls, Excommunications or Interdicts of the Pope. 3ly. The ' King of *England* suffer'd no Appeals to *Rome* out of their Kingdom, nor Roman Legates to enter there without their leave. So ' did the Emperor and others. 4ly. The Kings of *England* (when ' they thought good) declar'd the Popes Bulls to be void; and ' this they did, after the Pope had absolutely forbid it. Lewis IV. ' of *France* declar'd, that whosoever did assent to the Bull of

John

John XXII. was guilty of Treason. Henry VIII. depriv'd the Pope of his Annates, Tenths, and other extorted Revenues in England. And the Emperor (in the *Advices of Mentz*.) took them all away totally; and decreed that the Transgressor should incur the Penalty of a Simoniackal Person. The Kings of France have slighted the Decrees of Pope Pius IV. even in the Face of the Council of Trent, and their Ambassador protested against them in these Words. *We refuse to be subject to the Commands of Pius IV. We reject, refuse, and contemn all the Judgments, Censures, and Decrees of the said Pius: and declar'd, that his Majesty commands all his Archbishops, Bishops, and Abbats to leave that Assembly till there were more orderly proceedings.* And of late in Card. Richelieu's time, Books were freely printed and publish'd of the lawfulness of Erecting or Restoring an old proper Patriarch of France, as one of the Liberties of the Gallican Church. The Pope cannot send a Legate thither with power to reform, judge, collate, dispense, &c. without the Kings leave, and then too, his Commissions and Bulls are to be seen, examin'd, and approv'd by the Court of Parliament. ----- The Prelates there, tho' the Pope commands them, may not go out of the Kingdom, but by the Kings leave ----- Papal Bulls, Excommunications, &c. cannot be executed in France, without the King's Permission, and, after Permission, by the King's Authority, not the Popes. ----- Neither the King nor his Officers can be excommunicated or interdicted by the Pope, nor his Subjects absolv'd from their Oaths of Allegiance ----- Ecclesiastical Persons may be convicted, judg'd and sentenc'd by a Secular Judge; &c. ----- The Courts of Parliament, may revoke the Popes Bulls and Excommunications ----- General Councils are above the Pope; may depose him; and put another in his place. ----- All Bishops have their Power immediatly from Christ, and not from the Pope, and are equally Successors of St. Peter, and the other Apostles, and Vicars of Christ. ----- (*'Tis meant I suppose*) as to their having the Power of the Keys in common.

These and divers other such Tenets are held Priviledges of the Gallican Church, and are as firm as Law can make them. What think you now? are Men of these Principles Slaves of the Pope, or to be reputed Papists?

Zeal. Why, this is plain Hectoring the Pope. These Men are neither Fish nor Flesh. I wonder His Holiness does not set

Spain

Spain and others upon their back, and drive them out of their Kingdom which would save us the Labor.

Mod. They all like these proceedings, and wish to do the same, but that *France* has all along better understood their Principles, and stuck to their Liberties. And as for the Kings of *Spain*, they have in some sort exceeded *France*. That King pretends in plain terms to Spiritual Jurisdiction in all external Courts, in *Sicily* (even tho' out of complement he holds them in Fee of the Pope:) He orders his Delegates to judge and punish all Ecclesiastical Persons, Laymen, Monks, Clergy, Abbots, Bishops, Archbishops, nay, even Cardinals themselves who inhabit in *Sicily*. He suffers no Appeals to *Rome*: He admits no Nuncio's from *Rome*, &c.

Zeal. Why, this bids plain defiance to the Pope and all his Works.

Mod. The same Learned Bishop tells us, that *Portugal* declar'd to the Pope they would receive no Bishop but such as their own King should nominate. They defend the imprisoning some Prelates for Treason, telling him, the Law does command it; That Ecclesiastical Immunities are not opposit to Natural Defence. That it is he who hurts his Country, who hurts his own Immunity.---- The Pope resented that their King meddled with Controversies between Religious Persons: They tell him, that the Protection of the Prince is not a violation of the Rights of the Church. That 'tis the Duty of Catholick Princes to see Regular Discipline be observ'd: And, as for *Taxing Ecclesiasticks*, that all Orders of Men are oblig'd in Justice to contribute to the common Defence of the Kingdom, and for their own necessary Protection: (Tho' some Princes admit his Concessions in this particular to facilitate the better, and squeeze more Money from Church-men.)

Nor was the Common-wealth of *Venice* behind-hand with the best of them. The Duke and the Senate had made several Laws, which the Court of *Rome* judg'd were against Ecclesiastical Immunities, and had imprison'd an Abbot and a Canon for some Crimes of which they had been convicted: Pope *Paul V.* highly resented it, and commanded them to abrogate those Laws, threatening otherwise to excommunicate them, and to interdict their Territories, charging all their Subjects to publish their Bulls under most severe penalties. They maintain'd these Laws stiffly;

none

none of their Subjects would obey the Pope, or take notice of his Bulls ; but unanimously joyn'd with the State. Their Learned Men writ many Books against the Popes Pretensions : and their Preachers preach'd against them. By the interposure of some Princes, they were brought to an Accommodation. The Pope insisted that all those Books should be burnt, but it was refused ; nor would they so much as make any Reparation, Submission, or Confession, no not even a Request on their parts ; nor readmit those who sided with the Pope, whom they had banisht ; nor would they receive an Absolution from him, no not so much as a Benediction from his Legate in publick, lest it should bear a show of an Absolution. There are divers other Roman Catholick Countries in which this Learned Archbishop does instance which resisted the Popes Decrees ; but these are, for our purpose, abundantly sufficient.

Zeal. I must confess I much admire they could do so and remain *Papists*. I always thought He had been their Head, their Supreme Governor, their Oracle, and their little God Almighty ; and therefore that to control him, was held by them all to be both Rebellion, Impious and Heretical.

Mod. Far from that Neighbor : They hold him indeed higher in Authority than any one particular Bishop, but the diffused Body of the Roman Catholicks never held him to be *Superior* to, or *over the whole* Representative of it, a General Council, but on the contrary to be *subject* to it, and to its Canons. They show me their Authors who cite multitudes of their Learnedest and most Eminent Divines, who hold and maintain the contrary ; what say I *Divines* ? They cite Sixty two *Popes* themselves, from *Cornelius* the Martyr to Pope *Pius V.* who hold the same ; nay, they alledge three General Councils, *viz.* the first of *Pisa*, that of *Constance*, and that of *Basil*, which Decree, he has no power to enjoin any thing contrary to the Canons of the Church, nor are any of the Faithful bound to obey him if he does. Lastly, those Councils declare they can depose him if he deserves it, and appoint another in his stead, as they did *de facto*, divers times.

Zeal. How can this be, Neighbor, seeing they all hold him to be Infallible ?

Mod. In good faith, Neighbor, we are led into Forty Errors and Misconceits of them, by reading only *Bellarmin* and two or three

three such who write for the Roman Court ; then, taking their private and mercenary sentiments for the sense of their CHURCH, we clap them upon that *whole Body* of the Roman Catholicks, tho' the Generality of them *abhor* them, *oppose* them and *write against* them. They show me one *Launoins*, the most Learned Sorbon Doctor of our Age, who stoutly tells *Bellarmin*, that 'tis *mendacium ingens*, a *horrid Lye* to affirm that this is even the *most Common Opinion* : He strips *Bellarmin* of almost all his pretended Classick Authors, and leaves him but Two, *Cajetan* and *Cano*. He brings for the contrary above 500 more in several Great Bodies of Theological Faculties united together, *viz.* of *Bononia*, *Pavia*, *Siena* in *Italy* ; of *Louvain* in the Low Countries ; of *Colen* and *Hertford* in *Germany* ; of *Vienna* in *Austria* ; *Cracow* in *Poland* ; of *Anjou*, *Orleanse*, *Toulouse* and *Paris* in *France*. He alledges, besides, full Seven and Fifty particular Learned Authors who hold the same, many of which were Archbishops, Bishops, and Cardinals, some Generals of Orders, or Lawyers ; all of them of *Note* and *Eminency*. To which may be added *Paludanus*, Patriarch of *Hierapoleia* ; *Rogerus*, afterward Pope *Clement VI.* *Nicolaus de Lyra*, and two late Learned Irish Men, *Caronus* and *Valesius* who in their Irish Remonstrances have most vigorously oppos'd that Tenet.

Zeal. These are wonders to me : I wish Neighbor, these crafty *Papists* do not deceive you ; they are subtle Men to deal with.

Mod. 'Tis beyond their Art : I trust not their words, but Two honest Witnesses, *my own Eyes*, which read it in Authentick Books, such as could not be publish'd to deceive the World in matters of Fact, which would expose them to an easie Confute were they False. Besides, I consider that the Pope and his Friends, whose Interest they beat down, would quickly decry and brand them for Forgeries were they not most certainly true.

Zeal. Pray, Neighbor, next time you meet with your Acquaintance of the Popish Party, inform your self well what they say of the Pope's power to *depose Kings*, and absolve Subjects from their Allegiance, which we daily accuse them of : Could I be perfectly satisfy'd we mistook them in *that*, I should be apt to think we mistook them in all the rest.

Mod. Within this Week I'll visit you again : In the mean time let's think calmly, and without passion, of their pleas hitherto :

let us speak Truth and shame the Devil; for if we tell Lies of them, tho' they were *Turks* and *Heathens*, we make our selves Slanderers, and then the Devil will shame us. Farewel.

Fourth CONFERENCE.

Zeal. **V**erily, Neighbor, I am almost in love with this sort of Roman Catholicks (as they call them) for opposing the Pope so stoutly. I hope they will go on with that sport, and play their Game so dextrously, as to give him Check-mate in time. I long to see that Prophecy in the *Revelations* fulfill'd.

Mod. Pray, Neighbor, let you and I never guide our selves by *Revelations*: Those of them which are made to private Persons, tho' fancy'd by themselves never so strongly, are generally *Illusions* of their Imaginations; and those inspir'd by GOD, are seldom perfectly and rightly understood until they do really happen and come to effect, at least not to ordinary Persons; whence it comes that while we *misapply* them we *pervert* them, and expose them to be held fallacious. How many self-conceited Men, building on such slight Grounds, would needs Prophecy the Destruction of the Pope in the Year 666, and were laught at for their foolish Confidence? Our business is about *Matter of Fact*, or what that Body call'd the Roman Catholick Church does really hold as to those *truly Popish* and unwarrantable Principles imputed to it, which make such a noise in the World, and most particularly in *England*; of which we are to judge by their publick Professions and Actions; and if it appears by *these* that they profess and act the contrary, in defiance of the Pretensions of the Court of Rome, then we ought in Justice and Honesty to acquit and clear them of that scandalous Imputation; nay, we ought rather to *caress* them; for, *so far*, they are our Friends, and on *our* side.

Zeal. And do you find that they openly profess the Pope cannot Depose Princes? Or can they say that Tenet is not an establish'd point of their Faith? I tell you once more, that if I could see that Point clear'd perfectly, and that their Church did not hold it, I should begin to think we are impos'd upon in all the rest, by some well meaning Men, who are not well acquainted with their Tenets.

Mod.

Mod. Why, Neighbor, I must tell you plainly we are most grossly, (I know not how it comes,) abus'd here in *England*, and most injuriously abuse others. We make every thing to be their Faith, whatever some few School-men, bold Canonist, or interrested private Authors set on by the Court of *Rome*, say; tho' our Learned Men did they reflect would plainly see that the Generality of that Church abhor it, write against it, confute it and censure it. I do not herein trust their own bare saying. *Bellarmin* had with much ado scrap'd together Seventy private Authors to maintain that point, the Popes deposing Power; which, were they thrice as many, signify nothing in comparison of Millions who never either heard of, or imbib'd that wicked Tenet, much less held it as an establish'd Article of their Faith, or in the least to concern it. Our most Learned *Joannes Rossensis*, a Protestant Bishop of the Church of *England*, stript *Bellarmin* of three and twenty of that number; rather in effect he reduces them to three and twenty in all; Nay, in defence of *Barclay* who oppos'd the Pope's Temporal Power, he (lib. i. c. 8.) in 183 pages confronts *Bellarmin's* Seventy Authors, with double the number even of private Roman Catholick Writers, who all writ since Pope *Hildebrand* did first set up that bold and abominable Pretension. The whole College of *Sorbon* Anno 1626, censur'd the Jesuit *Santarellus* his Book that maintain'd it; as did also the whole Universities of *Rhemes*, *Caen*, *Toulouse*, *Poitiers*, *Valence*, *Burdeaux* and *Bourges*: condemning that Tenet as *False*, *Erroneous*, *contrary to the word of God*, *Pernicious*, *Seditious* and *Detestable*. What could we do more? Nay, Fourteen Jesuits of great account were brought to sign under their Hands that Censure (tho', I doubt, very unwillingly;) Add that their most Famous Classick Doctors, *Occam*, *Gulielmus Parisiensis*, *Petrus de Alliaco*, *Joannes Gerson*, *Egidius Romanus*, *Thomas Waldensis*, *Jacobus Almain*, *Joannes Major*, and many others writ smartly against the same Deposing Doctrin. They show me also a large Catalogue of Roman Catholick Bishops, who did the same: Besides seven or eight Councils of their Bishops assembled: They add so large a Collection of Roman Catholick Writers of all sorts, who in these later days have oppos'd it, that I was weary with reading their Names. Lastly, they alledge many Thousands of all sorts, Bishops, Priests, Monks, Clerks, People; who, notwithstanding all the Excommunications, Bulls, Depositions, Privations, Curses and Interdicts of

Pope *Hildebrand*, and of some that followed his steps, remain'd constant even to Blood and Death in their Allegiance to their Deposed Princes, as Histories do testify.

Zeal. God's Blessing on their Hearts for it: Shall I tell you, Neighbor, I have great hopes that some of these good Men may come to be sav'd notwithstanding their Errors.

Mod. And I'll tell you truly, Neighbor, that I grow more and more asham'd of our Injustice and Partiality the more I examine things: 'Tis a crying Sin that when Roman Catholicks do so universally and constantly oppose Popery, and suffer so deeply for doing so, we are so Unjust as to put them still in one Bag without distinction, and rail at them all for *Papists*: giving such abominable Characters of them *all*, as to render them odious to all Mankind, and good for nothing but to be extirpated. Our frolick of burning the Pope is accounted by civiliz'd People to be something barbarous; but I am sure 'tis a Thousand times a greater barbarity to impute such Tenets to those who abhor them; and to represent them as Devils, and unfit for humane Society, who do so stoutly oppose them, and, on occasion, Men shed their Blood and lay down their Lives for Loyal Principles. Let us think seriously of this, and part at present.

Zeal. Farewel good Neighbor.

Fifth CONFERENCE.

Zeal. **Y**OU have stay'd past your time, Neighbor, I hope you have now perus'd the Sermon thoroughly; and examin'd solidly whether it appears that these horrid Principles are the very Faith of the Roman Catholick Church, which therefore they are all bound by their Religion to profess and follow, or whether they be only the bad Opinions of *some* among them, which the Loyal and Sounder Party do contradict and oppose: For (as you say well) this is the true Point in question at present.

Mod. I have view'd and review'd it over and over, and after all I resolve not to contradict one tittle of it.

Zeal. I am glad to hear you say so, Neighbor; for this shows that tho' we may have been mistaken in imputing to their Church that it holds the Deposing Doctrin; yet, notwithstanding they may be guilty of holding the rest of these abominable Tenets,

nets, which render them all justly *odious*, and *unfit for human Society*, or the Protection of any civiliz'd State.

Mod. That's not the reason, Neighbor, why I say nothing to those Sermons; but, because they have put into my hands a Book, which, unless we can confute it, has at once answer'd *all* the Sermons of this kind that have been, or ever shall or can be preach'd against that Church, as to any Doctrin whatever that can truly be termed *Popish*: insomuch that in plain honesty we are bound in Conscience to retract all we have fixt upon those innumerable multitudes of Men in that great Body of the diffusive Roman Catholick Church, and, as we are Christians, to repair their Credits, and make them satisfaction; *unless*, I say, we can first answer that Book and convict it of Forgery; which we ought either to do, or we must be forc'd with shame to confess some of our Writers and Preachers (tho with a sincere intention) have broach'd Calumnies and Slanders against them, and that the rest have rashly believ'd them, and spread them: Mistake me not, Neighbor, I blame no good Man's Intention; let us leave that to God, and their own Conscience. It might perhaps proceed partly from a laudable zeal, partly from our unacquaintance generally with such kind of Studies, and partly from the faults of the Roman Catholicks themselves, who tho' they best know their own Principles and their own Authors, have not a little contributed to this Mistake of ours by their Silence, and their backwardness to inform us better; as also partly by their not distinguishing themselves from the Court of *Rome*, partly, who hold and have sometimes put in practice those Unwarrantable and Disloyal Principles. I must confess, tho' I always thought they were misunderstood and injur'd, as to *many* things, yet I could never apprehend that so much could be said to prove that the Roman Catholick Church Party, were so *perfectly* Innocent as to *every one* of those wicked Tenets, till I perus'd this Book: See, here it is, and tho' you see 'tis of a pretty large size, yet I never rested till I had read it twice over, and compar'd it with the Book it pretends to answer; which is the reason I stay'd some days longer than I promis'd.

Zeal. What prodigious Book is this that can work these Wonders! Let me see the Title.

A Letter to the Bishop of Lincoln;

OR,

An ANSWER

To his BOOK, entituled, *POPERY*.

By PETER WALSH.

If thou separate the Precious from the Vile, thou shalt be as my Mouth. Jer. 15. v. 19.

Printed Anno 1686.

What means this? Or what Bishop does he pretend to answer? Or to whom does he write this long-winded Letter?

Mod. Why, 'tis to the Right Reverend and Learned Dr. Barlow, who was at that time Bishop of that See. I brought it for you to read, and earnestly recommend it to your perusal: You will find it is very pat to our purpose.

Zeal. Surely, Neighbor, you do not think me mad: Can you imagine me so foolish as to take pains to read such a tedious Legend of a Popish Author?

Mod. Sincerity and Equity require of us not to regard *Who* says it, but *what's said*. Aristotle and Euclid were both of them Heathen Authors; yet, as long as the Contents of their Works were Truth and pertinent to their purpose, what Learned Men quarrel at their Works or less esteems them because the Authors were Heathens, as long as they do not maintain Heathenism in their Writings? You will find no Popery here, it being the shrewdest Book against Popish Principles, I ever saw, and the most Learned and Unanswerable Confutation of them all. Besides, 'tis most pertinent to our business in hand; which is to set the saddle upon the right Horse, by clearing the Roman Catholic CHURCH from all those Principles which are truly Popish (if she deserves it) and laying them at the door of the Roman COURT and their Mercenary Writers, who only do hold and uphold

uphold them. First, take the Character of the Man, and then you will not scruple but long to read him.

Zeal. Why, was he not a *Papist*?

Mod. How can he be reputed a *Papist*, who writes so severely against all those Tenets which are truly *Popish*, and suffer'd so deeply for it? Take then (I say) his Character. When in the Irish Rebellion *Rinuccini*, the Pope's extraordinary Nuncio, was sent thither to head and encourage the Rebel Army, he joyn'd himself to the Loyal Army under the then Duke of *Ormond*, and by daily Preaching and laborious and learned Writings vigorously oppos'd his Proceedings. He strengthen'd the Hearts and satisfy'd the Consciences of multitudes of the weaker bigotted Irish who began to waver; and taught them their Duty of the indisputable Allegiance they ow'd to their Prince by the Law of God; he encourag'd those who were Loyal to fight valiantly in so good a Cause; and brought over very many to the King's Party; he associated to himself divers other Eminent Irish Men; particularly Mr. *Caron*, a very Learned Man, whose Loyal Book upon the same subject, was printed at the Charge of my Lord Chancellor *Hyde* who much esteem'd it. He publish'd his *Irish Remonstrance*; a Treatise full of much Erudition; in which he laid flat all such Papal Pretensions: For which Services to the Crown he was highly caress'd by the said Duke, and protected by the State to his dying day: Nay, moreover, he persisted constantly to defend the same cause, tho' he had been Fourteen Years under the Popes Excommunication, fulminated against him with all solemnity *Anno 1670*, first at *Brussels* in *Brabant*, and soon after at *Valledolid* in *Spain*. He was in much Esteem for his Great Learning, sincere Honesty, and unbyast Loyalty, by all the most Eminent Bishops and most Learned Men of the Protestant Party; and even by that Bishop of *Lincoln* himself, to whom he sent this long Letter. Yet, all this while he held firmly all the Faith of the Churches in Communion with *Rome*; which shows us plainly that a Man may be a *Roman Catholick* and yet no *Papist*: And, consequently, that those corrupt Principles which we so severely impute to all of that Communion, are far from being held by that Church, Articles or Points of Faith: Nay, he ever accounted himself to be no less, but a better *Roman Catholick* though he oppos'd the Court of *Rome*, for prejudicing and defiling the Doctrin of that CHURCH.

Such

Such was the Author of this Letter, and as for the Book itself, I never met with so much respectful Civility to an Adversary, so much indifferency to all Parties, so much Charity towards Protestants, even to the scandalizing some of his own Persuasion; so much impartial Love to Truth; and, to my Judgment, more solid and convictive Reasons for what he goes about to prove, than in this Piece I here offer to your perusal.

Zeal. Why, this is a miraculous *Papist*, if he be one; were he an *Erasmus*, who was thought to *hang between*, I should not much wonder; but to be so stedfast in the *Faith* of that Church, and yet so earnest an Opposer of *Popish Principles*, either shows he contradicts himself, or else (as you say well) it clearly argues that those Positions we so much detest are not held Principles of *Faith* by that Church.

Mod. He tells that Bishop p. 159. that all the while he suffer'd those severe Rebukes from the Court of *Rome*, he had nevertheless publish'd many Treatises, some in *English*, some in *Latin*, against that very *Popery*, and these very Principles and Positions, which his Lordship would pin upon the Roman Catholick Church and *Faith*, and he hopes he *has demonstrated, that neither the Roman Catholick Church nor Faith are any farther concern'd in those impious and unreasonable Doctrines he imputes to her, than to condemn them every one.*

Zeal. But what are the Tenets that Bishop thus imputes, do they comprehend *all* the Tenets truly call'd *Popery*, or some few of them only?

Mod. All, I say, all that I can imagin, and far more than all our Sermons do exclaim against. Be Judge your self: Bishop Barlow puts Ten *Popish Suppositions, viz.* That the Roman Catholick Church, even in her whole Diffusive Latitude Believes. 1. That the Pope is the only Supreme Judge under Christ in her; and this even to the Degree of absolute Superiority in Him over General Councils themselves. 2. That he is Infallible in all his Definitions and Decrees. 3. That he is Infallible in such Decisions as concern even *Matters of Fact* also. 4. That all his Canons, Decretals, Rescripts, Bulls, Commands, are without Opposition or Examination, out of blind Obedience, to be observ'd. 5. The same of General Councils, as to their Infallibility, and the Obedience due to them. 6. That not only *Canons of Faith*, but also Decrees of *Manners, Discipline and Reformation*, must

must be without contradiction both receiv'd and believ'd as True, Right and Just, by all the National Churches, and by all Persons of her Communion. 7. That all those 18 General Councils which *Bellarmin* has given us are truly such, or as such received by Her. 8. That all whatsoever is enjoyn'd in the Pontifical, Papal or Canon-Law, must be, as Rules of Justice, between Party and Party, receiv'd in all her Tribunals; nay, believ'd by all Persons to be undoubredly True and Just. 9. That the Seventh Book of Decretals (which was the Work of one private Canonist) is truly a part of the Canon-Law, and has the same Authority. 10. That that Bull call'd *Bulla Cane* obliges all Churches and Nations; and either ought to be, or is submitted to by all Nations of that Communion.

Zeal. Upon my word, Neighbor, many of these are most horrid and abominable Tenets; and Bishop *Barlow* was so very Learned a Man, that he is as likely to prove it upon them as any Man I have heard of? For he was very zealous against Popery as any Man in *England*, and his Knowledge gave him Ability to do it, if it could be done; so that, if he does not solidly prove all these to be the Faith of their Church, and her Genuin Principles, at least held so firmly by all, that none of that Communion dares question or deny them, I have all the reason in the World to think it cannot be done: And I must confess that, by putting the issue of all this noise against *Papists* upon this Test, you have brought this Controversy into a fair and certain way of Decision; for, if such a Man does not prove what he imputes, they must be held innocent; and if he does then my zeal against them all will be justify'd.

Mod. True, Neighbor, if he does prove them; but the mischief is he does not so much as pretend to prove them; insomuch as, you will find this Author (both p. 93. and in divers other places) challenge him peremptorily to have never so much as attempted it, and yet he relies upon these bare Suppositions to support his other Proofs.

Zeal. By my faith, Neighbor, I like not this; for if any Man should accuse you and me for High-way Men, and impeach us as such, and alledge that he supposes us to be such; if his Supposition may be allow'd for good Plea, without any other Proof, we might both of us come to be hang'd for Knaves tho' we are never so honest.

Mod. Indeed, I wonder this Learned Man would trouble himself to confute them, if only *suppos'd*; it had, in my mind, been sufficient to *deny* them, and put him to *prove* them; and yet he does, and *disproves* them every one very elaborately, and accurately, and, to speak my true thoughts *fully*: But I will not forestall your judgment.

Zeal. But if these be only *Suppositions* of that Church's Doctrine, where are their *Positions* or *Principles* which he undertakes and attempts to *prove* to be theirs?

Mod. This Author puts them down p. 189. and I do assure you they are Bangers; and sufficient, if well prov'd, or believ'd by us, to make all Roman Catholicks to a Man, Prince, and People both, to be held the veriest Fools or the wickedest Knaves that ever breath'd air; to believe which of Millions of Men, of whom Multitudes are famous in all History for their Great Learning and Piety, shocks the Belief of any Prudent and Indifferent Man, as I must confess it does mine. They are these.

1. That the Pope is Supreme Monarch of all the World, even in Temporals; at least indirectly and in order to Spirituals.
2. That he has Power to excommunicate, curse, and damn Kings.
3. To Depose and Deprive them of all their Royal Power and Jurisdiction.
4. To absolve their Subjects from all Obligations to Fidelity and Obedience.
5. To arm their Subjects against their Sovereigns so deposed by him.
6. That their taking up Arms against their King so deposed is no Rebellion.
7. That, if in such a War they kill their King, it is no Crime, no Homicide or Murder, but a meritorious Act.
8. That (to give them the highest encouragement to commit all these Villanies which Christians are capable of) they shall be reputed Martyrs, referr'd into the Calendars in Red Letters, and esteemed Great Saints in Heaven who on Earth were known to be Rebels to their Prince; and justly executed for Treason.
9. That not only the Pope, but the Subjects themselves may lawfully depose their Sovereigns if they be Hereticks.
10. Nay, that they ought, and lawfully may depose their Princes if they be Hereticks.
11. That when and where Popery prevails, all their Bishops swear Absolute Obedience to the Pope, and therefore cannot swear it to their Princes too.
12. That it is unlawful for Secular Princes to require any Oath of Fidelity and Allegiance of their Clergy, and for their Clergy to take any such Oath if it be requir'd.
13. That Princes laying any Tax on Clergy-men without the Popes leave are Excommunicated.
14. And, without the Popes leave it is unlawful for the Clergy, so much as by way of voluntary Gift

Gift or Relief, when the Princes are in want, to give them any help. 15. That their Approved and Received Principles free their Persons also (be their Crimes never so great) from all Punishment by Kings, or any Lay Court or Magistrate, of what Dignity or State soever. 16. That the Clergy or Ecclesiasticks are none of the King's Subjects. 17. That the Clergy are Superiors to the King, and He their Subject. 18. That Faith is not to be kept with Hereticks; but that any competent Ecclesiastical Judge may condemn and execute Hereticks (or those who are reputed such) notwithstanding any safe Conduct by the Emperor, Kings or Secular Princes, tho' confirm'd by Oath.

Zeal. These are Diabolical Principles indeed. If People apply'd to the Devil, nay to Lucifer himself, the Prince of all Rebels, he could hardly invent any Tenets more for his purpose, or more Rebellious than these are: But, you told me he attempted to prove these: I beseech you how does he perform it?

Mod. Why generally by the Court of Rome Writers, or private Authors, Divines, and Canonists, who magnifie the Popes Power; sometimes by blasted Casuists, which no wise Man values a straw, and which are condemn'd by all the most Learned and most sober Men in Authority in the Roman Catholick Church; and he picks out those who are the grossest and most absurd of that whole Tribe; sometimes Canons, which often have not one word to that purpose, but are huddled together to make a show; and all of them inconclusive and come not up to the point. Twice or thrice he brings Canons of Councils which are either spurious or lie open to Forty exceptions; sometimes Bulls of Popes, which have no force but in the Popes Territories, unless they be Received; nor, consequently have any force over the Universality of the Church, unless they be universally receiv'd, which they were not; all which, as the Author shows, fall short of proving what they are brought for: Sometimes he alledges two or three Jesuits, who have no kind of Authority at all in that Church.

Zeal. How, Neighbor! No Authority at all? we always thought they had the greatest Authority of any others, and thence we took their Sayings to be the Sense of that Church.

Mod. This Ignorance of their Principles breed many Misunderstandings. I tell you, that a Jesuit, even for being such, and as such, is debarr'd by their very Rules and Constitution, from being made a Bishop or a Curate; and therefore all of them together

ther (unless perhaps some one of them for some signal Adulation towards that Court chance to be made a Cardinal) has not so much Church-Authority as one single Parish Priest, or ordinary Pastor; whence 'tis most improper to take our measures from them to know the Sense of their Church; besides they are all of them addicted to the Court of Rome, or truly Papists.

Zeal. Well, but (not to enter into long Discourses about particulars) what do you think of that Book: Has it prov'd that we are mistaken in their Church as to all the several Popish Tenets we impute to her Followers, and consequently to Her and her Faith. I long to be satisfy'd in that main and only Point.

Mod. You must pardon me Neighbour; it does not become me who came in only as your Second, to forestal your Judgment, or to pronounce in so weighty a Cause. First, get perfect Information by perusing this Book twice as I have done; which that you may do impartially, I will send you Bishop Barlow's Book that you may compare both.

Zeal. What's the Title of it?

Mod. Only one single word [POPERT.]

Zeal. What a treacherous memory have I? I have it my self, and have read it over and over, when it first came out which was in the time of Dr. Oats's Plot, and highly esteem'd it; and, to tell you true, it was that which so heated my zeal against all Papists without distinction, that had all of them had but one Neck, I thought I should have done God good service to be their Executioner. You need not fear my Impartiality; I love the Book too well to have an ill opinion of it without evident Grounds; insomuch, that I must profess to you sincerely, that if such a Book, writ by so great a Scholar, and (as I verily judge) so good a Man, can be solidly answer'd, I shall turn my Hatred of the Roman Catholicks into Repentance, and ask God and them pardon.

Mod. Well Neighbor, read it attentively, and then we shall be wiser and better able to confess our Notes the next time we meet. Adieu for three Weeks.

Sixth CONFERENCE.

Zeal. O H Neighbor, I am at my wits end, it shocks me exceedingly to think I may have been in an Error all my

my life; it angers me that I have been deluded (as I fear I am) and it troubles me exceedingly to have so spitefully abus'd and revil'd our Friends; for I must and ever shall account such Men my Friends, who have written and acted so zealously against the Pope, and suffer'd deeply for so doing. Pray tell me sincerely what you think of this Book of Mr. *Walsh*; at least acquaint me what Observations you made of it when you read it, in order to judge of its Truth or Falshood.

Mod. Why, Neighbor, since you desire it so earnestly, I will. First, I observe that *he* cites none but such Men as did write and act *against* the Usurpations of the Pope; to do which they could have no Human Inducements, it being against their Temporal Interest; whom therefore we cannot but judge to be *honest* and *ingenuous* Men; whereas *our* Writers who thus misrepresent the whole Body of those many National Churches in Communion with *Rome*, do generally quote only such as write for the Roman Court; who, as far as we know, may, and in all likelihood *do* bely their own Church and her Doctrine in these points, out of a Design to please the Pope, and set his Authority Paramount above the Church and Kings too, out of the Prospect of being advanc'd by Him to high Dignities and Preferments. Secondly, I observe, that the Testimonies Mr. *Walsh* brings have such an Amplitude of Authority both for *Weight* and *Number* above the other Party, or those Bishop *Barlow* alledges, that they exceedingly preponderate; which shows that, tho' the other, (I mean the Court-flattering Party) are brisker, more busie and make more noise, yet the number of true Roman Catholicks which follow their Church *as to those points* (for you know we meddle not with the *Speculative Points* of their Belief which we are far from abetting) is incomparably greater than that which stickles so for the Roman Court. 3ly, I observe that he leaves nothing unanswered that can bear the least weight, but clears every misconceit of ours equally with seeming Evidence, tho' they be ten times more than our Sermons alledge against them; and tho' that Right Reverend Prelate goes about to fix those wicked Tenets on their Faith, with Arguments that bear a far greater show of Convictiveness than all our Books writ against them hitherto, and a Thousand times greater than is found in all our invective Sermons; yet this Learned Man gives (or at least seems to give) Pertinent and full Solutions to *all* that is
objected,

objected, or pretended to be *Prov'd*. Lastly, 'tis easy to observe that this Learned Author did not write and publish this Letter on purpose to delude Protestants into a better Opinion of Roman Catholicks than they deserved, or to gain a Victory over one of our great Writers out of Vanity, as 'tis likely some witty Men of that Party have done in some Contests about Faith: The Principles he here insists upon, and the Reasons and Authorities he brings *here*, being the same in effect which he had produced *long ago* to overthrow the Pretensions of the truly Popish Party, and as a Loyal Subject to defend the just Rights of his Prince, and to season those Roman Catholicks who are Bigots of the Pope, or in danger to be so, with Principles of true Allegiance; this I say he did long ago in another juncture; and his applying and inculcating them at this time to Bishop *Barlow* was meerly Occasional, because that Prelate had publish'd his Book of *PO-PERY*, in the time of *Oats's* Plot; which tended at that season to destroy them all Root and Branch, Loyal and Disloyal promiscuously; and I fear these Sermons will seem to Indifferent and Charitable Men to have the same tendency, which I am sorry for: Now, he alledging these very Testimonies and Proofs against the *Papists* in defence of that Church's Doctrine, seems to me to be an irrefragable Evidence that they are true and sincere; for otherwise the Writers of the Popish Party would have detected and easily confuted them; which they never did.

Zeal. What I observ'd (omitting his great Learning and Solidity) is. 1. His unusual Respectfulness to his Adversary, and how he struggled with himself ere he could resolve to oppose him. 2ly. His Modesty and Civility all along. 3ly. His unbiass'd Indifferency towards every Party; for he censures those bad Doctrines as deeply and severely as we do. He blames his own Friends with much Gravity, and very charitably endeavours to awake them out of their Lethargick indifferency, and to make them sensible that this general *Odium* towards them all did spring from their neglecting out of dastardliness to stand up for the true Doctrine of the Roman Catholick Church, held and approved by themselves to be such; and for not distinguishing themselves from the unsound Party; and he charitably, in part, excuses *our* mistakes in our *Invective* Writing and Preaching against them *all* promiscuously; and with much Piety makes it a just Judgment of God to *permit* it, as a proper punishment for their
not

not separating themselves by their publick Declaration from that Party who holds those bad Principles. I could not have thought Neighbor, there had been such good Men among Roman Catholics: I hope the Lord will have mercy upon their Souls at the last day, notwithstanding their many gross Errors in Religion.

Mod. I hope so too; but the point is, what does it become you and me to do, whose Consciences are better half perswaded that we and others have most unjustly revild *all* Roman Catholics, and rail'd at them *all* for Monsters and a pack of Villains: Others, who have not thus examin'd things to the bottom may be Unconcern'd; but certainly, far greater obligations to undeceive others, and repair the Credit, as far as we are able, of those whom we have injur'd and traduc'd, are incumbent on *us* who have examin'd things, and think our selves in an Error.

Zeal. Why, verily, Neighbor, I must tell you my thoughts plainly, which are that, tho' they were *Jews, Turks, or Heathens*, we ought to have more Charity to them as they are Rational Creatures and our Fellow Subjects, than to expose them to be hated by our Governors, and hazard to be utterly ruin'd by our rash Judgments and Groundless and False Calumnies; or, if we ow'd *them* no Duty at all, we owe it to our *own* Credit and our *own* Consciences; wherefore in my mind, we ought both of us to exclaim as loud against those Sermons and those Books, which put those Principles to be Points of their Faith, and so to involve them *all*, as we have hitherto done against *all* Roman Catholics in common; unless this Book which clears their Church and Faith of those Principles be confuted. The Lord you know is no Respector of Persons, and, I am sure we ought to be like him; Besides, 'tis a Slander to our Holy Reformation, and would look with as ill a grace as do the wicked immoral Cases of the Jesuits, should we hold it Lawful to slander our innocent Neighbor.

Mod. I like your honest good Meaning, Neighbor, but I cannot approve of the Method you would take: Do you think it becomes us, who are private Men, to condemn and censure such Great Men of our own sides, or to judge them, who by their Dignity and Station are the proper Judges of us and our Actions? Nor is there any necessity of such Presumption; we
may

may do right to those we have wrong'd, without any such insolent proceedings. The case is this: The Jesuited Party, in Queen *Elizabeth's* days were guilty of many horrid Treasons against the Queen and the State; and we are well satisfy'd they were Accomplices in the Gun-powder Plot, if not the Contrivers of it: This made a great Out-cry against *all* Roman Catholicks in common, tho' none were concerned, in either, but only *They*. Some wise Men understood the Distinction between their Party and the others who abhor'd their Principles and Actions; but the knowledge of this Distinction did not reach the Generality. And the State thinking it fit to perpetuate the memory of our merciful Deliverance from the later truly *Hellish* Plot on its Anniversary every 5th of *November*, the Pulpits rung ever since on that day against the Bloody Papists without any discrimination. This brought upon them *all* an Universal Odium; and the feud of Ecclesiasticks against one another being (as has been observ'd) always the most violent and implacable, our Writers, who know no Distinction of their Principles, did, out of a well-meant tho' ignorant zeal, set the same infamous Brand upon them *all*; little thinking or considering how heartily the Generality of them hated and had oppos'd those very Principles, and detested those Actions for which *we* so abhor them. This made them think they could not do God better Service than to oppose them *all* indifferently; and having blended them all in the common notion of *Papist*, and taking them to be *all alike*, whenever they found any wicked or abominable Tenet in *one* or some *few* of their Writers, they clapt it upon *many Millions*, or that *whole Church* it self, tho' the Generality were all the while on *our* side, and writ learnedly against those others whom *we* so much mislik'd.

And as for the Authors of this Sermon and of this Book call'd *POPERY*, we ought not to judge them. They might both be Good Men, and mean well: Nay, they may both be Learned Men, and yet both of them mistake. For the Learning of even the most Knowing Men does not lie *all one way*. No one Man is *Omniscient*; but some may be very Learned in *one* sort of Science, and yet be very ignorant or *less Learned* in *another*. Now, it appears to me that it stands with very good reason that Roman Catholicks should *better* understand the Principles of their *own* Church, and the Distinct Tenets of several Parties in it, than *we*,
it

it being their proper business, not ours; as also what their several Universities have determin'd as to this or that point. What Councils their Church holds to be General, what not; what Decrees of theirs are authentick or spurious; what Canon Laws are received among them, what rejected, and many such Questions; to be perfectly skill'd in which lies quite out of *our* road. So that 'tis no disparagement to either of them, that Mr. *Walsh* has thus confuted them, who had spent near Forty Years in the pursuit of that one Enquiry, *viz.* of the distinct Principles of the *Church*, and of the *Court of Rome*, and of the Validity or Invalidity of the Grounds on which each Party proceeded.

Zeal. But hark ye Neighbor! Could you not light on Bishop *Barlow's* Reply to that shrewd Letter, which pretended to lay open so many gross Mistakes of his? He was doubtless a very Learned Man, and being so deeply concern'd, certainly he would have answer'd him if he could; and, if he could not, then he must know he had injur'd so many Thousands of Innocent Men publickly; and therefore being a good Man, he ought to have made them publick Satisfaction.

Mod. His Carriage since, and his Silence (for tho' he liv'd long after, yet he never went about to reply) does seem to argue a great deal of Virtue and Goodness: For I must tell you that another Man of his Great Parts and High Credit, would have been tempted by Pride to have dispens'd with the consideration of Candor and Ingenuity, and to have put out some piece, and call'd it an *Answer*, as is too usual in many obstinate Defenders of their own Cause; whereas this Right Reverend Prelate was content to sit down with some Discredit, and to suffer the Disrepute of being foil'd, rather than to maintain that which upon second and more deliberate thoughts, he found now to be an Error. And as for *making* them publick Satisfaction he did it equivalently, in letting them *take* their own publick Satisfaction, *quietly and without control.*

Zeal. You will still be like your self, Neighbor; that is a charitable Qualifier of every Man's Fault; but you must give me leave to think as I list.

Mod. Take your freedom, Neighbor; but be sure you judge charitably: So farewell for two or three days.

Zeal. I believe you think I have been an apt Scholar, and a good Proficient for my time, Farewel.

Seventh. CONFERENCE.

Zeal. I Must confess you have wrought a great Cure upon my too forward Zeal, and have brought me to a true temper of Charity toward all Parties. I hope my Ignorance and want of true Information will excuse me : for whom could I trust if I must not believe our own Preachers and Writers. But, now, I see they might be mistaken as well as I was in such high Points, to be perfectly skill'd in which might, to some degree, lie out of their way as well as mine.

Mod. Take heed, Neighbor, you do not mistake me ; I never intended to moderate your Zeal against those, who are truly Papists, I mean against those who do knowingly and obstinately maintain those most senseless and most wicked Positions Bishop Barlow imputes to them ; only which are in true Sense POPERY.

Zeal. Have you made any farther Enquiries, or shall we set up our Rest in our getting light whether this Book of Mr. Walsh can be solidly confuted or no ? I should think this will clearly decide the whole Controversy.

Mod. True ; yet, for my fuller satisfaction, I spoke to one of my Roman Catholick Friends ; I told him what we had done, how far we had proceeded, and on what Grounds, and I advis'd him to consult some of their Learned Men, to know if he could give us any farther light to complete our satisfaction. He did so, and return'd me this Answer, that he was sorry we had been at such pains to satisfy our selves in a point which common sense could have clearly and solidly determin'd. For, (says he) since all the World knows (*Protestants* particularly who write against us for doing so) that we hold no other Ground of all or any Article of our Faith, but the Tradition or Testimony of our Church, and that none of us holds there is any New Revelation of any Point since the time of Christ and his Apostles, and that Innovation in Faith is with us, the same as Heresy ; and that in the very Council of Trent, Pope and Council both do declare over and over, that they ground their Decrees on this, that such and such points have been Deliver'd by the former Church, nay in expresse terms Sess. 4. they do call Tradition the RULE of Faith : Hence it is, and has constantly been, nay must ever be our Fundamental Tenet,

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confirm'd by the Discipline of our Church, that, as nothing can be held a Point of Faith, unless it have thus descended to us by immemorial and perpetual Tradition from Christ's time; so also, that if any Man or Men *oppose* any Point of Faith, or (which is the same) *oppose* any Article held to have thus descended) the Innovation startles the Faithful, and the Bishops and their Clergy, who compose the *Ecclesia docens*, and to whom, according to their several Stations, the preserving the *Depositum* of Faith is committed, do immediately set themselves to make head against the Innovations, and if the *Opposer* or Innovator continues obstinate, they, without more ado, condemn him for a Heretick, and cast him out of the Church. Now (say they) can any rational considering Man think that all those Millions of Learned and Pious Bishops and Divines, which have been in the vast extent of the Roman Catholick Church for so many Ages, could be so stark mad as to believe all those senseless and wicked Positions which Bishop *Barlow* imputes to the Roman Catholick Church as Articles of her Faith, did descend by Tradition from the beginning (without which they could not hold them of Faith) whereas they know as certainly as that they liv'd, and the sad effects of them demonstrated, that they were brought in at such or such times, that is were New? Particularly, they know that that traitorous Tenet of the Power to depose Kings, and absolve Subjects from their Allegiance, which caus'd such combustions and ravage in Christendom, and which was the source of most of the others, was first set up by Pope *Hildebrand*? But the main Point (say they) is, that had any of the truly Popish Points been held to have come down *ever* by their *RULE of Faith*, perpetual Tradition, then all those innumerable Bishops, Clergy, Divines and Universities, who deny'd those Tenets, must necessarily have been look'd upon by the Diffusive Roman Catholick Church as *Hereticks*; whereas yet, it is so far from this, that, tho they deny them, write against them, censure them as *contrary to the Word of God* (that is as *Heretical*) and burn the Books that maintain them, yet still the Body of that Church did notwithstanding never shew the least dislike of those *Opposers* of them, or censure them, much less esteem them *Heretical*, which yet, by their most avowed, and most Fundamental Principles they must have done had they renounced so many Points of Faith received upon the same Rule upon which they hold the

Trinity, Incarnation, and all their Faith, &c. Now who can think that that Church which shows such Zeal for their Faith, even in Puncilio's, would ever allow Men to renounce the Ground of all their Faith! this being the same as to give them leave to renounce all their Christianity it self, which they hold to be built on the same Ground; and not only so, but moreover permits them to renounce all their Faith and its Ground *openly* and *solemnly*, and to *confute, baffle, censure, and stigmatize* it so deeply as *false, erroneous, pernicious, &c.* These are not things consistent with Human Nature, nor consequently, without highest passion to be imputed; especially, since that Church did never either in her Councils, nor by the Carriage of that Diffus'd Body, show her dislike of those Writers or resentments against them who thus vilify'd her Faith, nor held them other than good Christians.

But what they most insist upon, and think most evidently Convictive to any Man of common sense, is this, that had these Positions been held of Faith by that Church, those high Popes who advanc'd and stuck to those strange Positions, had had the fairest occasion in the World (having the Church on their side, and the Rule of Faith to abet her pretension) to excommunicate them and drive them out of the Church; which yet they never attempted: Nor did any of those Popes so much as *pretend* this, whatever some Writers of the Court Party *talk't*: Which shows that even those Popes themselves durst not for shame *pretend* they were any part of the Faith of that Church; whereas, they being so wilfully and desperately bent upon their own Interest and Grandeur, they would not have fail'd to make use of so sure an advantage. Lastly, he said, we were in a most prodigious Error, to alledge private Authors, who talk't only their own Conceits (which, being insignificant, were perhaps let pass unregarded) as Arguments of their Churches Faith, and to put such dotages of theirs upon that *whole* Church, which have no more force against her or her Faith than if they had quoted a Romance. Again (says he) they discourse so against us, as if they thought that we had no Infallible Ground of our Faith, but the Pope's or a Councils Decrees; whereas our true Tenet is, that neither Pope nor Councils Decrees do bind us to belief, unless they proceed upon our Rule of Faith, *Tradition*; nay, that neither the one nor the other of them have any Certainty of their

own Faith, but by relying on *that Rule*; inſomuch, that many of our moſt Learned Divines hold, that the ultimate Teſt of the Validity of the Decrees of General Councils, (even in their Canons of Faith,) tho' the Pope goes along with them, is the *Acceptation* of the Diffuſive Church; and they ground this Tenet of theirs on the Authority of St. *Auſtin* himſelf. Nor was this avowed Opinion of theirs ever cenſur'd, by either Pope or Council; to do which it had been the intereſt of them both, had it not been a certain Truth.

Zeal. The ſhort and the long is, Neighbor, that the Generality of *England* who ſo exclaim againſt them *all*, do neither truly know the Principles or Tenets of their Church as to ſuch Points, nor the Grounds upon which they build their Faith; and our Leaders who ſhould inform us right, do either themſelves underſtand them but by halves, or elſe, out of Zeal againſt them, think they do GOD good ſervice to let the miſtake run on. Yet, I muſt tell you I ſhall never like their making this Tradition the Ground of their Faith, God's holy written Word, the Scripture, ſhall always be the *RULE* of my Faith.

Mod. And of mine too, Neighbor; let us but uſe the beſt means and follow the true way to underſtand it right, and 'tis impoſſible it ſhould ever lead us into Error. But this is nothing to you and me: Let *them* look to their own Principles: you know our preſent Enquiry is whether thoſe Bad Principles and Positions Biſhop *Barlow* and ſome of our Sermons do put upon them *all*, are the Tenets of that Church; and this Diſcourſe was brought in, not to perſuade me to embrace their Grounds, (for that I would not hear of, nor did he pretend it) but only to ſhow from their moſt avowed and moſt Fundamental Principle (let it be what it will) that 'tis clearly manifeſt that their Church cannot hold *any* of thoſe abſurd Positions for points of her Faith.

Zeal. I underſtand you, Neighbor; pray do not yet leave me, but let me ſee you now and then. I find my thoughts ſtrangely fluttering, and I would gladly have them ſettled.

Mod. I will, Neighbor: So farewel at preſent.

Eighth CONFERENCE.

Zeal. I Have been thinking, Neighbor, that certainly the Roman Catholicks in *England* have behav'd themſelves ve-

ry undutifully towards the State; which is the reason there have been such severe Laws made against them in Q. Elizabeth's time, and is the Cause why there is such an universal Fend against them, more than there is in other Countries.

Mod. If you had said the *Papists*, or the *Popish* Party had thus misbehaved themselves towards the State, your Thoughts had been just. But, as for the rest of the Roman Catholicks here, I never heard of any *Demerit* of theirs towards our Governors or the State, but rather the *highest Merit*. The Jesuits, who are the Cocks of the *Popish* Party, mov'd Heaven and Earth to set up the King of Spain's Title to England, and were the Abettors of the Spanish Invasion. The *Secular Priests*, the Heads of which were Prisoners at that time in *Wisbech-Castle*, laid open their Traiterous Designs, and writ divers Books to keep our Country-Men, whom they strove to Debauch into their Party, firm in their Allegiance. They discover'd publicly their several Plots and Conspiracies; they expos'd the Cruelty of the *Spaniards*; and with grave and weighty Discourses exhorted all Roman Catholicks to resist them; and they did this at the very time of the Spanish Invasion; which had cost them all their Lives for their Loyalty had it succeeded. They took also an Oath of Allegiance to the Queen which I have seen it was very ample, full and hearty. The Jesuits got an Arch Priest of their own faction set over them by the Pope, by indirect Wiles; then it was that *Standish* (as this Learned Prelate relates in his Sermon, p. 15.) did equivocate and use *Mental Reservation* even with the Pope himself, telling him he transacted this matter with the Consent of the *Seculars*, which was a perfect Lye. They reject his Authority; and tho' they needed the Court of Rome (which had excommunicated the Queen) at that time, to protect them against the Jesuits Usurpation and Tyranny, and tho', on the other hand, they were persecuted by the State, yet they persisted constantly in their Fidelity to the Queen, and in their Love to their Native Country against all Foreign Power; nay, they declar'd, that they would resist and oppose even the Pope himself, should he invade England; as they protest publicly in their Books, tho' Mr. Parsons the Jesuit threaten'd all English Roman Catholicks with Excommunication and utter Ruin both of themselves and their Posterity, if they did any way obey, abet, or aid, defend, or acknowledge Q. Elizabeth for their Queen or Superior; and did not forthwith joyn themselves with all their

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Forces to the Spaniards, as is seen in a Treatise writ by that Loyal Clergy, entituled, *Important Considerations*, p. 26. where the said Secular Priests on the other side openly declare (after many high Encomiums of the Queen, that both themselves and all other Roman Catholicks deserve no longer to live, than they should honour the Queen from their hearts, obey her in all things, pray for her prosperous Reign and long Life, and to their power protect and defend both Her and our Country against any whatsoever, that shall by form of Arms attempt to damnifie either of them. The same Loyal Roman Catholicks in the same Printed Book highly commended the Lenity and Mercy of her Majesty and the State (tho' many of their Quality were hang'd at Tyburn by the severity of the Undistinguishing Laws, but at that time judg'd necessary) and candidly acknowledg'd that while Treasons and Conspiracies were so often repeated, and came so thick upon one another, no other Prince or State, not yet distinguishing their Principles, but would have dealt more severely with them, and have ruin'd and exterminated all of that Persuasion; as doubtless, they must have done after a little time, had they hearken'd to the Persuasion of Parsons, and the rest of his Jesuits and Jesuited Crew, and embark'd themselves in the Spanish Interest. So that as all Roman Catholicks both then and to this very day ow'd to the Jesuits Treasons the enacting the Penal and Sanguinary Laws, and the Hardships, Damages, double Taxes, and the General Odium of the Nation; so they ow'd it to those Loyal Secular Priests then, that they were not totally extirpated Root and Branch; which they had been, had not those good Men, like true Pastors, kept them to their Duty by grave Admonitions, and frequent Exhortations, of the Allegiance they ow'd their Prince by God's and Man's Law, and of the dear and tender love they ow'd to their Native Country. They also laid home to the Jesuits charge the Rebellion at that time in the North, the Treasons of *Babington*, and *Stukely*; as also all their Plots to take away the Queens Life, by many different Methods; and they show how for standing up for their Prince and their Country they suffer'd all the Defamations, and Persecutions which the Malice of the Jesuits Policy, strain'd to its height could lay upon them: Now, we ought to give even the Devil his Due, much more such good Christians, whence I cannot but think, that these Men's acknowledgments of Lenity, and quietly suffering the Penalty of those sanguinary Laws which,

which, by mistake, put innocent Men to death for the Faults of others whose Traiterous Principles they from their Hearts detested; and yet notwithstanding persisted immovable in their Allegiance to the Queen and to the State who thus persecuted them, whose Mistake they excuse; and suffer too on the other side all the Indignities imaginable, for being so Loyal, from the Popish Party; if this be not the highest strain of *Purest Merit* that even *Thought* can reach, I must renounce my Reason.

Zeal. I must confess, I admire them. But, did they continue thus Loyal in all the following Reigns? The Powder-plot was a filthy Blot in some Roman Catholicks Scutcheon.

Mod. They did afterwards, and still do to this day inherit the same Principles their Forefathers held. They are, as I am inform'd, quiet, honest, sober Men; nor ever were held Guilty of meddling busily in State-matters. As for the Powder-treason it was contriv'd and abetted by the same Popish Party, that were so troublesome to *England* in *Queen Elizabeth's* days. They pray'd before-hand in all their Colleges beyond Sea under several Cloak't expressions for the success of it; you need but read the Tryal of *Father Garnet* to see out of whose Forge it came. But, as far as ever I could learn, not one Roman Catholick, but the Jesuits and those desperate Ruffians, their Friends, but detested it as much as we do. Infomuch that *K. James* himself in his Speech to the Parliament, clears his Roman Catholick Subjects from having any hand in it; nor were the least Preparation, found in any of their Houses to carry on any Conspiracy or Bustles in the Nation. So that this monstrous piece of Villany was conceiv'd in the blackest Region of Hell, and thence transmitted hither to be hatcht by the Jesuits and their Imps or Associates.

Zeal. Well, but have not Roman Catholicks misbehav'd themselves after *K. James I.* was dead?

Mod. Quite otherwise. For in the time of our Blessed Martyr *K. Charles I.* and during all that long Rebellion, not so much as one single Roman Catholick would take part with the Rebellious Party; tho' some of them, who were great Soldiers, were courted to do so, with large Promises. And in the Reign of King *Charles II.* that King himself constantly declar'd he did not believe one tittle of *Oates's Plot*, which had been put upon them; nor was there the least Overt Act, or any Circumstances conspiring

ring to abet it, as that King frequently own'd; but only the Testimonies of Men of small Credit; which is abetted and confirm'd by this that the pretended Guilty did all dye *Negative*, whereas even the Desperate Powder Traitors confest their Villany when they came to dye, whence that Plot came afterwards to be held un-authentick and lost its Credit. However the Justice of the Nation remains unimpeach'd; because by the Law, a competent number of Witnesses in point of High Treason is to be held Convictive. In the time of *K. William*, tho' the Unusual turn of the State did (as it could not be expected otherwise) divide Men into different Opinions; yet we do not find the Roman Catholicks were accused of any Plot against Him; and in the Reign of our Gracious *Q. Anne*, I could never learn that that Party ever offended against Her, not so much as in a *word* or undecent Expression, but that they all speak honourably and most respectfully of her.

Zeal. Ay, ay, *K. William* was wise, and would not let any of them be persecuted in his days, but they liv'd at much ease, which perhaps might make them more Passive.

Mod. He brought that Moderation with him out of *Holland*, where he found by experience that do but use the Roman Catholicks well, and let them live easy, they are as good Subjects as any. I have been told that in the late Wars their Bishop march't in the Head of the Roman Catholick Soldiers, and exhorted them very pathetically to fight for their Governors and their Country against the French, tho' of the same Religion. Nor, tho' the number of Roman Catholicks be Twenty times greater in proportion in *Holland* than they are with us in *England*: Yet these wise States have not the least Jealousie of them, but are as confident of their Loyalty as they are of the best Protestant Subjects they have: Whereas, on the other side, when the State, excited by the Ecclesiasticks who are not their Friends, and have a deadly aversion against them *all*, and (in my mind) without due Equity, does look upon them all with an ill Eye, and persecute them *all* indifferently, and this meerly for their dissenting from us in, speculative Tenets, and for serving God in their own way, hence many inconveniencies do follow: For, first, when the Government uses them ill, it breeds a Disconfidence in the Governors themselves, apprehending that Nature inclines every Man to love those less who abuse them (as they

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think) causlessly, since they meddle not with State affairs, but are persecuted for their Conscience. 2ly. If any impatient Men grumble at it, and talks resentingly, they are look'd upon as Malecontents, who would be willing to seek ease if they could, find it, and hanker after Relief and Comfort ; whence occasion may be taken to enhance the severity against them ; and, lastly, it loses us Credit with our wise Neighbors to be ill-natur'd to our own Subjects, who live quietly and pay us the Duty of Obedience.

Zeal. Verily, Neighbor, I could wish our Governors would show favour to the sober and well principled Roman Catholicks, and use their utmost severity towards the *Papists*.

Mod. I wish the same, Neighbor, with all my heart ; For, I take it to be equally becoming Governors to protect and favour those who are Innocent, as to punish occult Traitors ; and 'tis just that those who were the sole occasion of making the Penal Laws should alone feel the weight of them.

Zeal. But how comes it the Jesuits, who are such Incendiaries, and such bustling Men, have been so quiet of late days.

Mod. The reasons are ; first, because they have been so shamefully check-mated formerly, and beat out of the Pit by the Learned Writings of the Secular Priests. 2ly. Because there have been of late Years divers quiet and moderate Popes, who have not acted according to the absurd Principles brought in by Pope *Hildebrand* ; tho', to tell you true I would be loath to trust the Best Pope of them all, unless I could see him heartily quit, renounce and condemn his bold Pretensions ; to do which, or to contradict the Positions and Doctrines of their Predecessors agrees not with the Principles or the Temper of the Roman Court. And, lastly, because, through the Endeavors of the Seculars and other Learned and well principled of the Roman Catholicks, they find the People are less bigotted than formerly : Their Eyes are open'd, and more sagacious to see the difference between the Church and Court of *Rome* than they were in former days ; and the Generality of them do now laugh at the Jesuits for pretending every position is of *Faith* which their Policy thinks fit to advance. They better understand too of late the Grounds of their Faith than they did formerly ; nor are apt to be terrify'd by such Scare-crows. Yet the Jesuits have not been able to put off their nature totally, but have play'd at small Game rather than

than sit out ; as appears by their falling foul upon our Oath of Allegiance, and making it Guilty of the Lord knows how many Heresies, both in the Days of K. *Charles II.* and his Brother King *James* : I will send you a Book of our Learned Dr. *Stillingsfleet*, entituled, *The Jesuits Loyalty* ; there you may see *Three* several *Treatises* writ by them *against the Oath of Allegiance*, as also those *Important Considerations* which I told you was writ long ago by the *Loyal Secular Priests* ; You will find there also the *Reasons* the Jesuits gave at the Restoration to claim Protection from our State to be *Unreasonable*, writ by one of the same Body of *Seculars* ; in which the Jesuits are expos'd in their own Colours.

Zeal. But did the Loyal Roman Catholicks joyn with them against that Oath ?

Mod. Far from that ; the Seculars by themselves, and their Friends who follow'd their Principles, justify'd the Oath of Allegiance ; and got a full Approbation of it from the Sorbon. The Jesuits grew bolder, and writ a *Catechism* (as if it were to be held a point of *Faith*) to show that all the Heresies they charg'd it with, were justly imputed. The Seculars baffled all their popish and ridiculous Pretences, and sham'd them into Silence.

Zeal. I am much pleas'd that the Secular Priests at present do still follow the steps of their Loyal Predecessors, and inherit their Principles.

Mod. They do, I assure you, to a tittle. And they do this too heartily, and out of conscience ; for they have not the least encouragement from the State, nor can have any worldly motive to do it.

Zeal. But there are other Parties of Roman Catholicks in *England* besides Secular Priests and Jesuits ; how do *they* behave themselves ?

Mod. Why they are honest, quiet, unmeddling Men ; they mind their Prayers and Devotions in *their* way, and do not trouble themselves with State matters ; tho' the Secular Clergy who look upon themselves to be, by their Institution, the proper *Pastors*, do take themselves to be more particularly concern'd to make head against such Positions, and Practices as shock the Doctrins of Christianity, or (which is the same) the Faith of the Christian Church ; one Article of which, they make account and profess is the Indispensable Allegiance to Princes or Supreme Secular Magistrates : Notwithstanding, some of the others who are

call'd *Regulars*, have upon occasion, smartly oppos'd *Popery*; as that most Learned Man *Widdrington*, who was of the *Benedictine* Order; and Mr. *Peter Walsh* and some others who were of those they call the *Franciscans*.

Zeal. Shall I tell you true Neighbor? My very heart akes for these honest Men: What pity 'tis they should hold such strange Errors in other Points! I verily think they would all be good Protestants if they were mildly treated with, and rightly inform'd: Shall we intreat some of our Learned Ministers to try if they can convert them? Who knows but they may be all become true Protestants, as well in other Tenets as in *these*.

Mod. They are many of them Learned Men; and you know such Men use to be stiff in their Opinions. However, I am sure rugged carriage can never convert any; especially, 'tis certain that to accuse, revile and hate them, and Nick-name them with the odious brand of *Papists*, or maintainers of *Popish* Principles when they abhor them as much as *we* do, is the only way to scandalize them, instead of converting them. As for their Errors, as we cannot approve their embracing them, so thus much in Justice may be said for the later Roman Catholicks that they did not *invent* or *introduce* them, but receiv'd them from their Ancestors time out of mind; and, if that Church were corrupted formerly, they could not help it nor can be charg'd with it, since they could have no hand in it; all they did was to follow their Leaders and their Pastors, which they might think GOD commanded. For which reason we ought *less* to condemn them, and *more* to pity and pray for them.

Zeal. You say right, Neighbor: Pray make one Enquiry more against our next meeting; which is, how far the Roman Catholick Church is concern'd in holding, or at least in abetting or permitting that such cruel Massacres, are lawful, or that damnable Tenet of *Equivocation* and *Mental Reservation*. All the World can never persuade me that such cruelties can be justify'd, or that they can be fit for Human Society, whose Word or Oath neither Prince nor People can trust.

Mod. I'll do my best to inform my self concerning these particulars, and whether they are abetted by the Church that call it self *Roman Catholick*. So farewell at present.

Ninth CONFERENCE.

Zeal. IT sticks in my Stomach that the Jesuits, who are the Zealots for Popery, should pretend that 'tis *Herésie* to take an Oath of Allegiance to their Natural Princes.

Mod. That's because you do not know the humor of the Men. 'Tis a great part of their Policy to call every Man a Heretick who opposes their lawless designs; and every Tenet a *Heresy* that crosses their Sentiments. They know that these very words gravely pronounc'd will startle all the Bigots who have a high opinion of them: But yet they go craftily to work, they only *whisper* such things or spread them in *private* Papers, unless they hope to be backt with some Powerful Abettors, and then they *proclaim* such Slanders aloud, and all their Outcry is *Heresy, Heresy!*

Zeal. But do not the founder Party of Roman Catholicks answer and confute them?

Mod. Yes; and when they are beat out of the Pit by *Reason*, they take sanctuary under abus'd *Authority*, and get their Books censur'd by the Roman Inquisition; and then they have a specious pretence to persuade their weak, silly, nose-led Bigots that 'tis now flat *Heresy*; tho' they know well that the Church and State of *France* do not value such Condemnation one single rush, nay make it highly punishable to admit or accept of them. But that the denying the Subjects (even Ecclesiasticks) to take an Oath of Fidelity to their Prince is not the Tenet of that Church is plain: They show me the Synod of *Rhemes*; in which (cap. 5. and 6) *Arnulphus* the Archbishop of that See does swear that he will keep (*fidem purissimam*) most pure and sincere Allegiance to the King and his Successor, the King of *France*, and lays a direful execration on the Breakers of that Oath. They show me the 4th, 5th, 6th, and 18th Council of *Toledo* to the same purpose. Of which the 4th declares that whoever breaks his Oath of Fidelity to his King, Let him be accursed in the sight of God the Father, and of his Angels, and a Stranger to the Catholick Church which he hath profan'd, which shows they make it a Point of Faith; that he ought to keep his Oath of Allegiance to the King: To which definitive Sentence, now the third time repeated, (Can. 47.) the whole Clergy and People assented, by praying that they who should oppose

oppose it should be *Anathema Maranatha*, be utterly destroyed at the coming of our Lord, and let them and their Complices have their portion with *Judas Iscariot*. The same all the other Councils define, and the 10th extends this Sentence to all *Ecclesiasticks* from the Bishop to the lowest Order of Church-men or Monks: And which is most remarkable, those Synods are acknowledg'd to be Orthodox by the whole Diffusive Body of all Roman Catholicks, which make me sorry at heart that that Learned and good Man, Dr. Barlow, should fall into such a strange mistake as to make it a point held by the Roman Catholick Church, that *It is unlawful for Secular Princes to require any Oath of Fidelity or Allegiance of their Clergy, and for the Clergy to take any such Oath if it be required.* The contrary and constant Practice whereof our Eyes see perform'd daily, tho' we should want the Authority of these Councils. But he fell into this Error, by reading only *Bellarmin* and *Court-of-Rome* Authors, who wanting Reasons to maintain their Bad Cause, would wire-draw every thing they propose and pretend it of Faith, tho' it be contradicted and condemn'd by all the Church, except those who are not of their own Faction.

Zeal. Certainly, Neighbor, these Jesuits, and their Followers, who thus oppose themselves to Oaths of Allegiance, neither have, nor ever had any *Fellows* that could match them.

Mod. You are mistaken, Neighbor. For *Josephus* tells us, that when *Augustus Caesar* requir'd an Oath of Allegiance of the Jews, the whole Nation (that is, the whole Church at that time) took it, except only the *Pharisees*; whom he describes to be seditious, rebellious, and unsufferable in the State. Take his very words. [*There was amongst the Jews a Sect of People call'd Pharisees; who were too much addicted to self-opinion, and boasted themselves to be the most exact observers of the Law in all the Country. ----- Those were such as durst oppose themselves against Kings; full of Fraud, Arrogancy and Rebellion; presuming to raise War upon their motions, and to rebel and offend their Princes at their pleasures: And whereas all the Nation of the Jews had sworn to be Faithful to Caesar, and to the Estate of the King, those only refused to take the Oath.*]

Zeal. 'Tis little Credit to the Jesuits to be Followers of the *Pharisees*.

Mod. I have heard our Great Dr. *Stillingsfleet* say, that they were like them in all things, and that they wanted nothing but the Name to be perfect Jesuits.

Zeal.

Zeal. But enough of this. What shall we say of those barbarous Massacres, which are objected to Roman Catholicks as springing out of their Principles, which either permit or oblige them to kill all Hereticks without scruple or thinking it any Sin!

Mod. To speak impartially, I do not like the manner of arguing us'd by some of our Men. They first put upon the Romanists most cruel and barbarous Principles, without any Proof that they are the Tenet of the Roman Catholick Church; and then to confirm and rivet those unprov'd Imputations, they fall to relate some horrid Action as if it were the genuine effect of that wicked Principle held by that Church; whereas it concludes only against some few exasperated Persons who had conceiv'd a great Feud against another Party, wrought up to the height of outrageous madness, in which all the rest of that vast Body were unconcern'd, and detested the barbarity of it; and (which is the main point) those wicked Cruelties had, in all likelihood, Another reason than that of Religion, whatever we pretend, that we may the better carry on our hatred against all, and enflame the Reckoning to make them equally odious.

Zeal. Is it not apparent the Cruelty of the late Irish Rebels was for Religions sake?

Mod. 'Tis far from Apparent; I had rather believe one wise, solid Protestant Minister of State who liv'd upon the Spot, and was thoroughly acquainted with the Genius of the Nation, than Twenty angry Ecclesiasticks who, to indulge their passion, strive all they can to make their Adversary odious: And Sir John Davies, the Attorney General to K. James I. in that Country, in his *Discovery of the State of Ireland*, puts their Rebellious Cruelty upon another account, viz. That the more Antient Natives there, notwithstanding any of their voluntary Submissions to the Crown of England, never continu'd in Peace with it above Five Years together at any time for the long extent of Four Hundred Years, from the first landing of K. Henry II. there till King James's Reign; and that, (p. 201.) after a Thousand Conquests and Attainders by our Law they would pretend Title still, because by the Irish Law, no Man could forfeit his Land. So that you see their Bloody Rebellions had a quite different Cause from that of Religion, nay that they had had divers Rebellions in the days of many Roman Catholick Kings, before any Protestant came among them.

Zeal.

Zeal. Verily, I do not like this putting every ill action upon a wrong score; it seems not fair, nor sincere. But what do you think of the Bartholomew Massacre of the Protestants at Paris! was not that purely for their Religion's sake.

Mod. We will needs have it so: But *D'Avila*, a Judicious and Impartial Historian as ever writ, tells us another story; viz. that it was because the Huguenots, when the King, the Q. Regent his Mother and all his Brethren were diverting themselves at *Monceau* in the Province of *Brye*, fearless of the Huguenots, they got an Army together, and intended to murder them all; as some of their Party who were taken afterwards confest; and had done it, had not 6000 *Suisses* who quarter'd near hand, oppos'd them and secur'd his Retreat to Paris, p. 110, 111, 112. So that finding them inclin'd to make new stirrs, he was necessitated to prevent them for fear of being prevented; having miraculously discovered their Conspiracy to take away his Life; and not his alone, but the Lives of the Queen his Mother, and the Dukes of Anjou and Alançon his Brothers, and even the King of Navarre also. Moreover it was for this reason order'd by the King himself and his Cabinet Council, out of a Principle of best Policy, Self-preservation, and not at all out of the Motive of their being of a different Religion.

Zeal. I am asham'd we should alledge such stuff to prove that the Principles of their Church obliges them to kill Hereticks, when it was only the just Principle of the State to kill Traitors.

Mod. More than that, a Minister of the Huguenots, one *Hugo Sorellus* Preacht seditiously at Orleans, and at the same time Printed a Book maintaining that the People of France were no longer oblig'd to be obedient to the King, because he was an Idolater, and therefore it was Lawful to kill him.

Zeal. It seems then those Hugonots had their Jesuits too among them as well as the Roman Catholicks, who maintain'd the lawfulness of absolving Subjects from their Allegiance without the Assistance of Mr. Pope, and that damnable Doctrin too of Deposing and Murdering of Kings. Perhaps this was the reason why the present Tyrant of France so inhumanly treated and banisht the poor French Protestants of late Years, and set their teeth on edge, because their Forefathers had eaten sour Grapes, and not for Religion's sake as we pretend.

Mod.

Mod. Lord, Neighbor, how much we mistake the King of France, by making him so zealous for Religion, when it serves for our own purpose to bespatter all Roman Catholicks, and to make the Principles of them all hideous and odious to Protestants: Do you think *he* minds Religion? No, no, he is too great a Politician to stoop to such low Motives? No, he knows better things. Had they all been *Turks* or *Heathens*, so he could hope they would have fought heartily for him, and serv'd his Ambition in carrying on the War, he would have caress'd them all. But, finding so many great Potentates confederated against him at that time, and knowing the Hugonots hated him, and (as Histories testifie) were ever and anon rebelling when they had a fair opportunity, as the *Cevennois* do now; he dreaded they would work him more mischief *within* the Kingdom, than the others did *without*: and therefore he politickly resolv'd to rid his hands of them all at once, or else barbarously force their Conscience by Dragooning them. Nor did that manner of converting please the sober Party of Roman Catholicks, or even the *Pope* himself. For, I have been told, that when the *French* Ambassador did magnifie to *Innocent XI.* his Masters Merits towards the Church, in bringing so many Calvinists over to it; that good *Pope* (pardon me I call him so, for you will call him so too when you know all) soberly and coldly reply'd, that, *The Method he took to do it more displeas'd him than the Effect of it pleas'd him.* So that it was out of a Principle of Policy he thus persecuted his *French* Protestants, and not out of any Principle taught by his Church, or any Motive of Religion.

Zeal. Your Reasons would perfectly convince me that none of the cruel Persecutions and Massacres proceeded from a Principle that it was lawful to kill Protestants, were it not that one thing stick with me still; which is, that it was never heard of in the World that such Cruelties were committed any where, as were those Massacres of reputed Hereticks by the *Papists*, which seems to argue it proceeded from some Principle of theirs, that it was Lawful to kill us for being of a different Persuasion.

Mod. Had you read Histories as much as I have done, you would quickly answer your self and rectifie that scruple of yours. You would then see clearly that the Interest, Pride, Revenge or Ambition of contrary Parties has wrought those dire Effects, both more violently and more frequently than ever did Diversi-

ty in Speculative Opinions, or *Religion*; especially when one Party in some measure *Oppresses* the other. I will name you three of the most bloody and barbarous *Massacres* that were ever recorded in History. What think you of the ambitious Feud of *Marius* and *Sylla* amongst the *Romans*; who, tho' *Heathens*, were the most civiliz'd Nation in the World: Yet they butcher'd Cruelly at once all the Senators, Knights, and Chief Citizens of the one side; and the others all of the opposite Party, to the number of 40 or 50 Thousand, and this in cold Blood. To come nearer our point, what think you of the *Sicilian Vespers* in the Year 1282, when on *Easter-day* at the sound of a Bell, when they were in a profound Peace, the Natives Massacred all the *French* (who were then possess'd of that Kingdom by a Lawful Title) Men, Women, Children, sucking Babes, in two hours time, throughout the whole Kingdom, not the very Priests escaping this Massacre; nor one Person being sav'd but one *Porcelletus*, a Nobleman of *Provence*. Yet there was not one Protestant, *Waldensis*, Reformer or Dissenter among them, but every Man of the self-same Religion. Was this done out of hatred to those of different Belief, or to gratifie the *Pope*; it being against the *Papal* Interest, because they held that Kingdom then from the *Pope*, who was their intire Friend. This was a more horrible Massacre than that at *Paris*; being Universal, whereas the other was only in that particular City, nor did it extend its Cruelty to Women and sucking Children.

Lastly, what think you of the Massacre of many Millions of the *Danes* by the *Saxons* here in *England*; by secret Orders from *K. Etheldred* (Father of *K. Edward* the Confessor,) and the Conspiracy of his English Subjects; and this throughout all *England*, in one day, and in cold Blood, without mercy or distinction: Their Women were stript naked; and, buried up to the Navel, were worry'd by fierce Mastiffs; their very Breasts were torn off their Bodies while yet alive; their sucking Children had their Brains dash'd out against the Posts of doors: None escaping but a few Young Men, who out-running their Enemies got into a Boat, and carry'd the News of it to King *Sueno* in *Denmark*. In comparison of this, if we consider the number, all the rest, even the *Sicilian Vespers*, were but slight. Yet all this while there was not the least thought of doing this, because they were of a different Religion; for both the *Danes* and the *Saxons* were of the

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self-same Roman Catholick Religion to a Man : Their only Motive was the insufferable Tyranny of the *Danes* over the Natives ; and as their domineering and abusing them was Universal, so was the Revenge of the incensed and enslav'd *Saxons*.

Zeal. Enough, Neighbor, I am satisfy'd, that either we ought to prove it evidently that those Plots and Massacres we object to the Roman Catholicks proceeded from the Principles held by their *Church*, or we ought not to object them thus to *All* of their Communion.

Mod. I observe too that some of our Zealots do excessively aggravate every thing. For example, the General Cry goes that a Hundred Thousand were Massacred by the *Irish* ; whereas Sir *William Petty*, a Judicious and Impartial Man judges there might be Thirty Seven Thousand ; and my Lord *Castlehaven* a Peer of *England*, and as well acquainted with the Affairs of *Ireland* as any Man whatever, in the *Review of his Memoirs* p. 28. declares there was not the Twentieth part of what's generally reported. He accuses Sir *John Temple*, that in his Muster-Rolls (whence the rest transcribe and build upon them) he puts the same People and with the same circumstances twice or thrice over ; and mentions Hundreds as murder'd who liv'd many Years after, and many of them still alive when he writ. He adds that 'tis well known what Men of our Party us'd to give Orders to their Soldiers to spare neither Man, Woman nor Child. And that, after the Restoration the Chief Nobility and Gentry of the *Irish* were so far from favouring the *Irish*, that *Borlase* in his History p. 58. relates) the Lord Viscount *Germanstown*, and Sir *Robert Talbot*, presented a *Remonstrance* signifying that the said Nobility and Gentry of that Nation desir'd, that the Murthers committed on both sides might be examin'd ; and the Authors of them punish'd with the utmost severity of the Law ; which our Men had no mind to accept of. Which things I note, not to excuse those Barbarous Rebels, but to show the want of Equity in some of our Zealots. I detest their Action as much as any, yet I cannot like this over-stretching the Faults even of our worst Enemies, and skipping over the Faults of those of our own side, tho' never so guilty of the same Errors.

Zeal. The truth is, Neighbor, the Curse of Original Sin is deeply rooted in all the wicked Sons of *Adam*, which makes them Rash and Partial. So that (as you said very well) where-

ever there is a Feud between two Parties, *One Tale is good till the other be told.*

Mod. But, passing by these little slidings of Human Frailties: I cannot, as I am a Christian, forbear declaring, that the impugning the Powder-plot to the Principles of all Roman Catholicks (as is usually done in our Sermons the 5th of November) is a most unjust and most extravagant Action: For not to repeat K. James his Declaration of the Innocency of all but those desperate Conspirators, who were Jesuit-ridden, F. Henry More a Jesuit in his Latin History of his Society's Mission in England, Printed at St. Omers An. 1660. does there (lib. 7. pag. 309, and in the Pages immediatly following) confess the naked Truth of that Diabolical Conspiracy, as really engag'd in, and carry'd on, by those Few, whom he particularly names, and tells us most distinctly what hand each of them had in it; which sufficiently acquits all the rest of the Roman Catholicks from that Black Hellish Contrivance. The Book is entituled, *Historia Missionis Anglicana Societatis Jesu, &c. Collectore Henrico Moro, &c. Audomari, 1668.*

Zeal. I suppose that good Father of the Faithless, did not confess it, to repent it or be Absolv'd from the Guilt of it, but to glory in it, else he would never have told it. Are these Monsters of Christianity fit for Human Society, or sufferable in a Christian Common-wealth, who put this in the Book of their Mission into England? I wonder who gave them such a Mission or Commission to kill Princes and whole Senates! Sure it never came from Christ. Himself tells his Apostles, *As my Father sent me, so send I you*; and certainly his heavenly Father never sent him to murder Princes, who obey'd them, acknowledg'd their Power was from above, and pay'd them Tribute; and, if their Mission came not from GOD, it must be from the Devil? But pray, Neighbor, have you examin'd how far the Roman Catholick Church ought be charg'd with the pernicious Doctrine of *Equivocation* and *Mental Reservation*? I believe if I prophecy aright, it will light chiefly, if not only, upon the Jesuitical Tribe.

Mod. You might easily have foretold that, Neighbor, without needing to go to a Wizard: The Jesuits were no sooner hatcht but they publish'd it here in England both by their Doctrine and Practice. That hot-headed pragmatichal Patriarch of theirs, F-- Parsons, writ a Book purposely to maintain it, in which he blasphemously pretended that even our Blessed Saviour, who was

Truth

Truth it self, did himself practise it ; which was answer'd after some time by our Dr. *Morton*, who was afterwards Bishop of *Durham*. But I never heard that ever so much as one Roman Catholick in *England* did assert or use it, or indeed elsewhere, but of their own fraudulent Faction. The Loyal Secular Priests, in the time of Q. *Elizabeth*, did highly declare their detestation of that wicked Doctrine. About the Year 1650, all the Bishops in *France* assembled in Diocesan Synods, condemned the abominable Cases of the Jesuits and their Followers, amongst which was the Tenet of the Lawfulness of *Equivocation* and *Mental Reservation*. The Jesuits, instead of submitting to their Bishops and proper Pastors, that is, instead of *Hearing the Church* (a piece of Humility, they who are perfect Independents but that they depend on the Pope for their own ends, were never yet guilty of) remonstrate against their proceedings, and publish their *Apology for the Casuists* ; which was so abominable and licentious, that the Pope himself was forced out of shame, to condemn it. The foresaid Secular Priests here immediatly translated both the *Journal of the Jansenists*, which contain'd the *Condemnations* of their Cases, and withal the *Popes* Condemnation of their *Apology for their Casuists* : About which time also the same Seculars translated and Printed *The New Heresy of the Jesuits*, who blasphemously maintain'd and taught publicly in their College of *Clermont*, that the Pope had the same *Infallibility* which *Christ* himself had, and this too even in matters of *Fact* also. The boldest Heresy certainly that ever appear'd barefac'dly ; defying GOD to his Face, and equalling a poor wretched Mortal to him in one of his essential Attributes. But to pursue our imputing to their Church the Doctrine of *Equivocation* and *Mental Reservation* : Their Council of *Trent* order'd a Catechism should be compil'd for the Parish Priests to instruct the People : It was call'd *Catechismus ad Parochos* : Where they show me it declares that by their Eighth Commandment all *Dissimulation* in *Word* is forbidden, and that to speak otherwise than for the insinuation of the Mind is *Impium & abominabile*, *Abominabile* and *Impious*. And, what do you think of Pope *Innocent XI*?

Zeal. Oh, I remember that tis He whom you call'd a good Pope: Why truly, all I can think of him is that he is a Pope, which is in another Name an *Antichrist*.

Mod. You are strangely wedded, Neighbor, to your own Interpretation of the Revelations; which are so abstruse to me, and others more Wise and Learned Men, that I believe he must be half as great a Prophet as he that writ them, who can *certainly* tell the meaning of that Mysterious Book: But, to see the difference of Men's Opinions, I have seen a Volume Forty Years ago which pretends that neither *Turk* nor *Pope* was the *true Antichrist*, but the *Long Parliament in England* only; and he brings above Forty Conjectural Reasons out of the Text to make good his odd Position; and yet he thought himself a very Learned Man, and Inspir'd at *Second Hand*, and was full as confident of his Exposition as you can be of yours; and that you may see the variety of Mens Fancies, my opinion is that you are both of you out of the Story.

Zeal. But why do you think *Pope Innocent XI.* was such a good Man? Prove that, and I'll be sworn I am mistaken, for certainly *Antichrist* must be stark *naught*.

Mod. Why, first, because he reprimanded the King of *France* for Dragooning the French Protestants even into his *own*, the Roman Catholick Religion. Which shows that how zealous soever he was of bringing over Profelytes to his own Church, yet he would not have ill done that Good may come; which I take to be a sign of a good Man. Next, because he contributed with us to bring over *K. William*, to hinder *K. James* from joyn- ing with the French King, whose Ambition he was aware of. Lastly, because he begun to cut the Jesuits short, (whose proceedings he much dislik'd) by forbidding them from taking in any more Novices in *Italy*, for which reason they named him the *Protestant Pope*.

Zeal. Now would I give a Shilling to know whether the Jesuits held that *Pope Infallible*, and in that *matter of Fact* too.

Mod. God help you; you do not reach their Policy: As they *say*, and *not say*; so they *hold* and *not hold*; nay, they *do*, and *not do*, according as best serves their turn. And, if the Pope much cross them, they care no more for Him than for another Man; any more perhaps than they do for some Heretical Kings or Princes. They measure all by their own Interest.

Zeal. But for what end did you bring in this *Pope Innocent XI.*

Mod. Because this good Pope in a Decree made the 2d of *March 1679.* has strictly commanded all the Faithful, under pain of
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incurring the Divine Vengeance, never to swear equivocally and with Mental Reservation *upon no account or pretended convenience whatsoever*; and that if any presume to teach, either publicly or privately, or maintain the Doctrin of Swearing with Equivocations or Mental Reservations, they do *de facto* incur an Excommunication *latæ sententiæ*, that is, even then incurr'd without any farther Process; and cannot be absolv'd by any but by the Pope himself, unless it be at the hour of Death. But let us mind our own business; which is whether this Equivocation and Mental Reservation can justly be charged by us on the whole Catholick Church, whenas the Bishops of *France* and their Clergy do censure it; one Pope condemns the Apology writ in defence of this and other such like Cases; another Pope severely forbids and declares them actually excommunicated who shall dare publicly or privately to teach it; and their most Authentick and most celebrated *Catechism*, writ by order of one of their reputed General Councils for Parish Priests to instruct their Flock, obliges them to teach all the People of that Communion, the *contrary* Doctrin. Can any thing be more full and satisfactory, or can we still pretend that we *may not treat with Roman Catholicks as with other Men, with Fellow Citizens, or Fellow Christians*? or that (forsooth) their *Promises, nay Oaths* are not to be rely'd on in matters belonging to Religion, and that they are *unfit for Human Society*, because the Jesuits whom all the rest, nay and the Pope too condemn for it, will needs maintain that scandalous and fraudulent Doctrin?

Zeal. If any thing will keep us from slandering, this will do it; and if nothing will do it, I can only say the Devil owes our Slanderers a Shame and he will certainly pay it them. But why must *we, all* for the sake of some Uncharitable Railers, lose our Credits by being held their Complices in Lying and Calumniating!

Mod. I must seriously protest to you, Neighbor, that next to our accusing their Church that She teaches, that no *Ecclesiasticks* ought to take an Oath of Allegiance to their Prince, the contrary to which our Eyes inform us is done every day in all Churches of that Communion, and yet none accuses them of prevaricating from that Church's Doctrin (not to speak how their Councils, cited above, do most severely enjoyn that Duty;) and next to accusing their Church for teaching that *Faith* is not to be kept with Hereticks, this is, in my mind, the most unreasonable and senseless

senseless objection, we ever made against them: since, as to this later Tenet, Mr. Peter Walsh recapitulates p. 564. that *If he has clear'd any one Point in his whole Book, he has that Calumny and shown, that neither Council, nor Canon, nor School, nor Doctor, nor Pope, nor Priest, nor Church, nor even Jesuit in the whole Roman Catholick Church, maintains that Position of not keeping Faith with Hereticks, nor breaking Faith with them particularly, on any account, but such as all mortal Men of all sides do allow.*

Zeal. If this be true, as it seems to be, because the Right Reverend Person, who was most highly concern'd in every regard, did not *refute* it, and therefore by his *silence*, in such a Case, seems to *confess* it, then I cannot deny but that *Shame* lies at our door. But what way shall you and I contrive to clear our own Credit, by distinguishing our selves from being of this Uncharitable and Unjust Party; and (which is a Duty we owe to all the Fellow-members of the Protestant Church) to make our Brethren desist from those unjust Imputations for the future, and rectifie their Mistakes that they may judge of things more equitably and conscientiously.

Mod. I have drawn up a short Paper to that purpose, and here it is, pray read it.

The Result of the CONFERENCES.

Since, upon serious and Impartial Examination, it appears to our best Judgment, that the *far greater part* of Roman Catholics, *have ever, and do still* adhere to the true Doctrin of Christianity in such Points as enjoyns indispenfable Allegiance to supreme Temporal Governors, have all along *maintain'd* those Principles of Loyalty to their King; and have openly and constantly *oppos'd* by their Learned Writings and contrary Practise, *may Censur'd* those Popish Tenets of *Deposing* Kings and absolving Subjects from their Allegiance, &c. as also the wicked Doctrin of not keeping Faith with those whom they repute Hereticks, or molesting or destroying them upon the score of Religion, and those fraudulent tricks of *Equivocation* and *Mental Reservation*; which two last Positions do render those who hold them *unfit* for Human Society, as the former traiterous Tenets make them insufferable in a civil State: And whereas we find that only that Par-
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ty among them who are Flatterers of the Roman Court, and particularly of later Years the *Jesuits*, are those who do *hold and uphold* all the foresaid wicked Principles, all but the *not keeping Faith with Hereticks*, which (as far as appears to us) not so much as one Writer among them, of any sort did ever teach; notwithstanding which, observing, to our Grief, that many of our Preachers and Writers in their Invective Sermons and Books, have, thro' mistake, laid these and other such Principles to the Charge of them *All* indifferently, and have involv'd the Innocent and Guilty in the same Condemnation, and thence have laid a general *Odium* upon them *All* throughout the Nation; to the disuniting the Affection of the English Subjects, and to the great Scandal of our Reformed Church of *England*, as if to cry quits with the Romanists for their Tenets of *No Faith to be held with Hereticks* (which we wrongfully impute) the Protestant Church did firmly and constantly hold this *equally damnable* Principle that *No Truth is to be spoke of Roman Catholicks*: Wherefore, as well to repair the Credit of the sounder and greater part of the said Roman Catholicks, (whom we have unjustly aspersed and unwittingly calumniated,) to which Duty our Christianity obliges us, and to rectifie the Mistakes of our Fellow-Protestants who have been mis-inform'd as to these particulars; as also to vindicate or take off the Aspersions from the Protestant Church it self, as if She did allow Men to spread false Calumnies against any; we do therefore, following the dictates of our conscience, and to discharge it of any thing that may burthen it, humbly take leave to make a few pertinent Requests to those of all sorts who may be thought concern'd, both to cure what's past, and to avoid the like Mistakes for the future, *viz.*

1. That it would please our Learned Writers and Preachers ere they object these wicked Tenets to *All* Roman Catholicks as Principles of their Church, or their Faith, to guide their thoughts and take their measures from those Authors, who are of the Loyal and Sounder Party of the Roman Catholicks, whom we ought to judge honest Men for opposing those Papal Preteritions, contrary to their worldly Interest; and not from those mercenary Flatterers of the Roman Court, who are more likely to misrepresent the Tenets of their Church in favour of the Pope and his Court, than to give us a sincere account of that Church's true Tenets which they know to be far from favouring

these Upstart Pretensions; Which ill choice of the Authors we have hitherto rely'd on has been the main ground of all the mistakes of our Learned Men, and has undeservedly brought an *Odium* upon them All.

2. That the sounder Party of Roman Catholicks be desir'd to assist on their Parts to make this Distinction, by candidly declaring their Tenets as to the points above mentioned, whenever the State shall think fit to require it, as also in all other fitting occasions; so to take off the General *Odium* upon them *All*; this being both a Duty to their Governors, and their own best Interest; because the *disloyal* Party, while they remain *undistinguished*, do hide their heads in the Croud, and shelter themselves from being discover'd; by which means they preserve their Credit at the cost of the rest, who lose theirs by being blended with them, and found consorted with such bad Company. Whence the State not being able to discern who are worthy to be protected and cherisht, who not, is forc'd to bear themselves with some severity, equally and indifferently towards the well-deserving and ill-deserving Parties; whereas, otherwise, it were but just and fitting that that Party which was the *sole* occasion of making those Penal Laws, in the time of Qu. *Elizabeth*, and of the more merciful Resentments since; as also of the general *Odium* to all of that Profession, should *alone* feel the Weight of those Laws made then, and those hardships they have suffer'd since.

3. That this Distinction being made, and by degrees growing to be manifestly known, we *Protestants* should begin to leave off the branding them *all* with the hateful Name of *PAPISTS*; it being an odious Nick-name to those who *ever did* and *still do* disclaim all those Tenets that are truly *Popish*, and only can offend our State, which declares against persecuting tender consciences for holding such other Points as do not entrench upon the Government or tend to make them worse Subjects.

4. We do also represent to our Learned Men, that since the Roman Catholick Church unanimously professes not to build her Faith, *meerly* upon Canons of Councils, or the *Pope's* Decrees, much less upon the Speculations of School-men, least of all upon the whimsies of Casuists; that therefore they will not hereafter alledge any of these to fix any of those Tenets upon the Faith of their Church, since such Allegations do not *touch* their Church or her Faith, or *conclude* any thing against them; whence it
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will give them no just reason to pretend that we take any unjust occasion to bespatter them to the Populace out of a Pique or *Passion*, since our *Reason* cannot but tell us that such kind of Arguments are of no weight at all against them.

Lastly, 'Tis our humble Request, that, if the Wisdom of our Governors should think fit, upon scrutiny made into their *distinct* Principles, to give some ease and some particular marks of Indulgence to that well principled Party among them; they would be pleas'd at the same time effectually to take order that those Popish Principles which are so justly Offensive to the State be quite rooted out of the Nation; and that no Indulgence be shown to any that hold them, but upon their clearly and candidly satisfying the World of their Repentance for what's past, and of their Amendment for the future; since nothing else can so much conduce to settle the Quiet of the Nation.

Zeal. This was well put in Neighbor; for I have heard some sober Men complain that Politicians have us'd, in some exigency, and to serve a present turn, to trump up *POPERT*; and away they run with the Cry, following the imaginary scent; which in the winding up tended to nothing but to enflame the Nation, and lay some mulct upon them *all* indifferently; to the great grievance of those good Subjects that hated from their heart all *Popish Principles*. But nothing came of it; not *one* Principle of *Popery* being so much as toucht, much less abolish'd. But how will the Jesuits who hold *Equivocation* and *Mental Reservation* give satisfaction to the State that they hold Loyal Principles?

Mod. Truly, Neighbor, I know no way how they can do it, nor how the State can be satisfy'd in that point, unless it should please the *Searcher of Hearts* to give them a *Revelation* to know when the Jesuits will please to mean *sincerely*, when not; for *Words*, which are the *ordinary* way for Mankind to know one anothers thoughts, are by such fraudulent Principles baffled and render'd insignificant.

Zeal. I cannot but laugh at my self how hot I was at first, with my *Short way with the Papists*; and how Temperate I am now grown, and willing to let it alone.

Mod. So am not I, Neighbor, I do assure you: It stands with my good will that it be still prosecuted; Only I would have it rightly understood who are truly *PAPISTS*, who not. Nay, were that one Point rightly *stated* and *held to*, I could be content that
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all the Sermons Preach'd the 5th of November, should be Printed Read and Esteem'd; as likewise Bishop Barlow's Book call'd POPERY. For while such Discourses would in that case, affect none of them, but those who *deserve* it, let them a-God's name, who are thus obnoxious to the Guilt, retain their just Title to the Punishment God's and Man's Law have allotted for their respective Demerits. Let but those words which make such Tenets part of their Faith, which puts it upon all Roman Catholicks: Let but those words [*the far greater part*] be omitted, and instead thereof, let it be put that *Some*, or *Many* of that Communion, proceeding upon Principles introduc'd by the Court of Rome in these later Centuries, have held thus, whom the Rest, proceeding upon Church-Principles have oppos'd and resisted as *Innovations*, and *unlawful*? Let, I say, this be done, and there can be no Reason for our desisting to write against Popery, nor for our joyning with the sounder and greater part of Roman Catholicks to oppose it. This is the truth of the business, and so far, in my mind, has been unanswerably demonstrated by Mr. Per. Walsh in his Letter to Bishop Barlow: Let us do this and Popery will receive such a foil as it can never recover: Whereas, while, lending an easy Credit to the Court of Rome Writers, we pretend they write for their Faith (whenas 'tis meerly for their Temporal Interest) we do an undue kindness to the truly Popish Party; we endeavour to set them up, and, in effect, decry and beat down those innumerable Learned Writers who have ever oppos'd Popery, and are, so far, on our side and our Friends; that is, out of Feud and Passion, we do, in reality, act against our own Interest.

In a word, let us, following the example of our two most Learned Protestant Bishops, B. Bramhall and Rossensis, distinguish those two Parties; oppose the false Pretences of the Popish Faction, and uphold the sounder Church Party of the Romanists; Let us be Honest, Just, Impartial to each of them; and separate the Pretious from the Vile, and then we shall be (as GOD himself has told us Jer. 5. 19.) *as his own Mouth*, who is no Respector of Persons, but an Equal and Upright Judge or Distinguisher of every Man according to his Merits or Demerits.

F I N I S.

ERRATA.

Page 4. line 28. Harpy's, p. 8. l. 31. for the better, p. 9. l. 35. they hold no Faith, p. 15. l. 8. for the Wine into read the Bread into—
p. 19. l. 10. to persecute, p. 26. l. 19. on occasion shed, p. 27. l. 26. Court-of-Rome Party, p. 34. l. 34. conferr our Notes.